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THE CHURCH SCHOOL

ITS ORGANIZATION AND ADMIN-
ISTRATION

E. P. ELLYSON, D.D.

NAZARENE PUBLISHING HOUSE,
KANSAS CITY, MO.

Sunday School Worker's Training Course
Book 2

THE CHURCH SCHOOL

Its Organization and Administration

By Edgar P. Ellyson, D. D.

"

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Tim. 2:15

Published for the
General Sunday School Committee
of the
Church of the Nazarene

NAZARENE PUBLISHING HOUSE
2109-15 TROOST AVENUE
KANSAS CITY, MO.

BV 1520
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A FOREWORD

At times the plans suggested in this book may seem to be revolutionary. This is not necessarily a crime. Some revolutions mean progress. The reason the book is written is to meet our own denominational needs. The books already written and used by other denominations for their Training Course would be much more revolutionary for us than this one. The plan of this book is to tell our present ways of doing and then suggest how the best modern methods may be used in harmony with our dictrines and polity. It is not dictatory, but suggestive. Let us approach it, and study it, with open mind and then revise our methods where it seems there would be greater efficiency by so doing. Our fundamental principles are right and must remain but we may improve in methods. We should be ready and glad to do this wherever greater efficiency can be secured.

INSTRUCTION TO THE PUPIL

To be read carefully

The work of the Sunday school is serious business. Character and destiny are at stake. There is no place for carelessness or trifling here. There is no work more worthy of the very best workmen and workmanship. The Sunday school worker can well afford to give the necessary time and effort for thorough preparation. He has no right to be or do less than his best.

The Sunday School Worker's Training Course, of which this little volume is a part, is presented with the desire to help both Officers and Teachers to become efficient. It is expected that each book of the course will be carefully and conscientiously studied. Real study, and not just a careless or hasty reading, is required. We suggest that each pupil give at least 30 minutes per day to this study. The first day let the lesson in the text be carefully and thoroughly studied. On the second day begin answering the six questions at the close of the lesson. If more than six questions are asked the pupil will select six from the number. Then, as time permits, read from the books of reference the parts that refer to the lesson being studied.

Each pupil must keep a note book in which each chapter is outlined, some notes from the teacher, when

studied in class, are given, and the six questions at the close of each lesson are answered. This note book must be carefully prepared and the examination questions answered and handed to the teacher if the course is being taken in class or forwarded to the General Sunday School Committee, if taken by correspondence. These will be graded and returned. When a year's work has been completed a Certificate of Standing will be issued, and when the entire course has been completed a Diploma of Graduation will be issued. The fees required are to meet the extra office work and expense connected with the carrying out of these arrangements.

Two of the following books of reference should be read in connection with this course, Part II, if possible.

How to Conduct a Sunday School.....Lawrance

The Modern Sunday School.....Cope

How to Run a Little Sunday School.....Ferguson

Building a Country Sunday School.....Middleton

The Church School.....Athearn

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THE CHURCH SCHOOL

LESSON I

THE PROGRAM

The expression, "Church School," is rather a new one but its use is now becoming quite popular. In its much use, however, it is not understood to mean just the same thing by all. There are at least three different interpretations of this phrase. (1) With some it is understood to be but a new name given to the Sunday school in its more modern form, with its new and improved methods that make it more of a school, and with certain new lines of activity that have been introduced. (2) Others think of it as referring to a larger Christian religious educational program including Missionary Circles, Young People's Societies, Bible Study Guilds, Worker's Training Classes, etc., all heading up in the Sunday school. (3) Yet others use it to express the entire program of Christian religious education all heading up in the church.

It would seem that there should be little question as to which of these three positions is the correct one. The first definition is much too narrow. Every church should have a larger program of religious education than that of the present Sunday school. It should be extended both as to time and scope. The Sunday school is a most valuable institution and must be pushed with great

vigor, but with only thirty minutes of recitation once per week it must of necessity be insufficient. And there is an education in church methods as well as Bible study that is necessary. The second definition is incorrect in that it heads up the work at the wrong place. The church is the one sufficient religious organization. This seems to be the clear teaching of the Bible. There are different units or departments in the working out of the church program but each of these must be but a part of the church's organization, there must be no other head. Any tendency on the part of the Sunday School or Young People's Society or Missionary Society to become independent or become the head of other activities separate from or independent of the church should not be tolerated. The place for the Sunday school both as to organization and activity is as one of the church's units, a part of its Christian Religious Educational Program, a part of the Church School. The third definition would seem to us to be the correct one.

The Church School, then, must first be a CHURCH school; and second, it must be a church SCHOOL, or, speaking more correctly, it must be a CHURCH SCHOOL. Both words are very significant and equally important. As a CHURCH school it must have a program that is in perfect harmony with the nature and purpose of the church and its several other departments, in fact it must grow out of that very purpose and be but the church in its Christian religious educational

work. It is a real part of the church, conducted under the general management of the church. The pastor, as Christ's under shepherd, is the head here, as in all departments, and the Church Board is the higher governing body. The Church school organization is auxiliary to the higher church organization. As a church SCHOOL it must have a program of real education, an effort to accomplish the real purpose of the church by the use of sound and efficient educational methods. It must be a real school, a systematic teaching of the truth involved in the church purpose in such a way as to occasion effective learning and expression. It is not a church, it is not a school; it is a church school, the church doing Christian religious educational work.

Since the Church school is a unit of the church organization, is the Church by educational methods seeking to accomplish its purpose, the following paragraph from Prof. Athearn relative to the purpose of the Church is worthy of being quoted just here and will help us in forming our vision of the real program of the Church school. "The distinctive function of the church is to foster the religious (Christian) life. There are other agencies to entertain people and minister to their social needs; there are other agencies to care for the poor and unfortunate; there are countless reform associations interested in the moral uplift of mankind; there are organizations and institutions without number for the esthetic and intellectual development of the people, but

there is but one institution consciously engaged in the specific business of spiritualizing the people. That institution is the Church. The church will engage in social, benevolent, educational and reform movements, but it must be something more than a social club, a relief station, a music guild, or an intellectual forum. Its distinctive function is to foster the religious (Christian) life. Its organization and methods must serve to this end. If it fails in this it has failed in everything. There is but one test of a church, its organization and methods; that test is the spiritual development of the people. Is there a rising tide of spirituality in the community? The Church is succeeding. Are the people forgetting God? The church is failing in its task."

Prof. Athearn being correct, the program of the Church school so far as its purpose is concerned is very clear; it is, by educational methods, to spiritualize the people, to bring them to spiritual life and develop them in spiritual character. The Public school may be satisfied with producing loyal American citizens, but the church school product must be loyal Christians. It must provide preparation for citizenship in the spiritual and eternal kingdom. The Church school will not lack in patriotism but it will excel in spirituality, its chief book will be the Bible and its chief subject the Christian life. By being a CHURCH school its purpose is thus clearly defined.

But now comes the somewhat difficult question,

What is spirituality? There are several things that are sometimes mistaken for spirituality. In the sense here meant spirituality is not just immateriality or the unseen. Neither is it religious emotion or manifestation. Nor is it mere refraining from certain amusements or styles, nor the performance of religious rites. One may join the church, perform the religious rites required and largely abstain from worldliness, as is usually understood by worldliness, and yet not be spiritual. God is a Spirit. Man being made in the image of God is also a spirit as well as body and soul. Spirituality is the triumph of the spirit over the material and natural. With man it is the triumph of his spiritual nature over the flesh, the natural, animal, soulish nature; it is the spirit of man in fellowship with the Spirit of God, and under the anointing of that Spirit building holy character and doing the service of God. It is the opposite to worldliness or worldly living, or living for the world.

Dr. Jowett tells us that worldliness is life on low levels. To use his words, "It is life without high callings, life devoid of lofty ideals. It is a gaze always horizontal, never vertical. Its motto is forward, never upward. Its goal is success, not holiness. It has ambition, but no aspiration." Worldliness is life centered in the world, measured by world standards, following world methods and seeking world rewards,—the present evil world, the temporal and material. To be spiritual the springs of one's life must be above and beyond this

world, the affections set "on things above" so that the touch that one necessarily must have with things temporal and material will all the time be dominated by the higher motive. The school that is a CHURCH school must have its purpose in this higher life and all must lead to this goal.

In that this is a CHURCH school its purpose is thus clearly defined. In that it is a church SCHOOL its method will next be discovered. A school is an organization for educational purposes, an association together to promote learning. The chief function of the school, is the impartation of truth, the teaching of truth in such a way that it may become knowledge to the pupil and by that knowledge he may acquire strength of character and power of performance; it is a place of mental culture, character building and training for service. The outstanding features of a school are first, discipline, example and teaching; and second, knowledge, character and skill. The scope of the work of a school may be either general or technical, a school presenting a general course of literary training or one where the course is designed to prepare the pupil for a certain particular line of work.

The Church school does not at the present, and probably never will, include in its program any general literary educational institutions, i. e., grammar schools, high schools, colleges or universities. When these are the property of the church they will be controlled by a

Board of Education apart from the Church school. Our own literary schools under the care of the church are a very valuable asset and so long as they are kept true to the church's purpose will continue to be valuable. But however strong and spiritual these may be made, and whatever departments of religion and theology may be added, they can only supply a small fraction of the Church's educational need, there will remain the very great need of the Church school program. From a very early time the special religious school has been in existence. We read of the school of the prophets in the days of Samuel, Elijah and Ezra. And in the days of Moses it was commanded to teach the word of the Lord to the children. The church discounts and neglects the Church school program at her own very great peril; and the history of the past proves clearly the truth of this statement.

The function of the Church school is clearly three fold. (1) To win individuals to Christ; it must be evangelistic. The Christian life properly begins with conversion and the Church school must seek this beginning for each pupil, must seek to lead each into that personal experience with God which brings the pupil's spirit from its death in trespasses and sins into life in Christ. Also into the blessed baptism with the Holy Spirit and the cleansing of the heart from all sin. (2) To lead into holiness and develop strong, intelligent and efficient Christian lives consecrated to the advancement of the

kingdom of God on the earth. To become a Christian is to become a babe in Christ and development is now essential, a spiritual manhood and efficiency of service must be attained. There must be an ever enlarging God-consciousness and a deepening view of the spiritual life with Jesus Christ as the standardizing agency of this life. (3) To train workers and leaders for all departments of church work. The successful work of the world is largely done by those who are trained for their special line of service. More and more are trained workers becoming a necessity to successful church work in every department; we must have persons who know how to do the work needed to be done and how to lead out and get others to work.

It should now be quite clear to the student that this Church school will differ in certain features from the regular literary school. It has a somewhat different purpose which necessitates a different curriculum and some difference in organization and method. Just now we are not at all free from the danger of pressing the analogy between the secular and the Church school too far and thereby weakening the Church school. The Church school undertakes a work that no literary institution, especially a state school, can accomplish. In a country where church and state are separate the church school is a necessity to the success of the Church. With the Church school its program is not so much a matter of literature, or science, or mathematics, or general history,

although all of these are somewhat involved and may be noted helpfully in passing; neither is it a matter of training for vocations and positions of world service, though it may be quite helpful here also; this school caters to the church and not to the world. The outstanding features of this school are (1) that the pupils may know God and have an increasing acquaintance with Him, (2) that they may know the work of Jesus Christ and understand the leading of the Holy Spirit, (3) that they may have a vision of the church's nature and work, (4) that they may have a vision of the world's condition and need, and (5) that they may come to know the best methods of doing the work of the church.

The chief text book of the Church school is the Bible, it is the book of the spiritual life and of the church. The pupil must become familiar with its construction, history and teaching, primarily its moral and religious teaching. It is a book of both doctrine and practice. Right life will grow out of correct belief, the true Christian life is founded upon sound doctrine. We must have correct doctrine in order to secure correct life, the true Christian life. Also, from the Bible much suggestion as to the best methods of work may be received. Along with the Bible some other books may be used but these can only be auxiliary to the Bible if the real Church school program is carried out; all must be centered in the Church and built upon the Bible.

The ultimate purpose of the Church school centers

in the local church and in the individual scholar. Each local church should be interested in all of the church's connectional work and bear its share of district and general responsibility, but its direct and great responsibility is the local membership and community. Each local church is directly responsible for the Christian education of its own membership and bears its share with other congregations relative to the entire community. The scope of this school work is as broad as the religious need of the church and community and every local church should put on as large an educational program as possible.

The Church school should first be the Sunday school, the once a week session on Sunday where the Bible is the sole text book. The Sunday school has been of very great value to the church and as improved methods are being introduced and deeper interest aroused it is becoming even more valuable. Every local church should have a strong and well equipped Sunday school, as strong as is possible for it to have. And then if at all possible one or more mission Sunday schools should be carried on in some nearby needy community. The Sunday school may be all that many churches will be able to carry on successfully, but it is becoming more and more apparent every day that this one session per week is inadequate and that this work must be extended into the home and into the week day if the church is to be built up as it should be. In an attempt to meet more

fully this need the Church school has of late been reaching out. In some places it has added to its program (1) the Vacational Bible school. This school holds a session for about three hours each forenoon of five days per week for from three to six weeks during the summer vacation of the Public school, usually beginning very soon after the close of the Public school in order to avoid the heat of the later summer. (2) In a number of cities what is known as the Week-day Bible school also has been added to this program. This is an arrangement with the Public school to have the children excused for one hour or more each week, usually during an afternoon, to go to their several churches or to such place as may be arranged, to receive Bible training of such a nature that credit can be allowed by the Public school. Wherever it can be successfully carried out and the proper orthodoxy and spirituality insured this enlargement of the Church school program should be undertaken. We know there is a strong tendency today to lower the study of the Bible to mere literature and history and to introduce many other things into these schools until they miss their real purpose. On this account great care must be exercised by those who believe in the evangelical doctrines and spirituality. These tendencies should only make the evangelicals the more zealous for this work that the children may have the truth. But this larger program will involve (1) an adequate supply of trained lay workers, (2) an extended

curriculum suited to the needs, and (3) an enlightened public sentiment to insure the moral and financial support. The Sunday session must first be made a success. Until the church can adequately care for the Sunday school it will be a lack of wisdom to try to extend the Church school to further failure, but when the Sunday school becomes sufficiently strong extension becomes a duty.

The Church school program may with great propriety and profit be enlarged to include the following: (1) Bible Classes for adults to meet once a week. In the larger churches a day class may be held with success. (2) Some educational work in connection with the Young People's Society embracing Bible study and reading courses. There is a chance for much valuable service here. (3) Bible Study and Spirit Cultural Conventions in the local church to be held with daily session for from one to two weeks with one or more strong Bible teachers in charge. Such Conventions will be as fruitful in church and character building as the revival meeting. It must not supplant the revival but it should supplement it. The church is now suffering from lack of just such conventions. More Bible study is needed. Modern conditions have necessitated that preaching become more inspirational and less teaching and this leaves the teaching for the special service that we are calling a convention, and to the Bible classes. (4) Classes to train for Christian service, for the service of the church

in any and all of its departments. This will include the Sunday School Worker's Training Course which is discussed in a later lesson. Also classes for the training of the different church officers and committeemen. There are many who try with little success because they do not know how to do what they attempt, and others because they do not know how will not attempt. These can be so trained as to do effective service. Study classes along this line would be a great help to the church. One night a week for a few months could well be set apart for this work in any local church.

The Church school program to be complete must also include, first, some District or sectional activities, and, second, certain General activities. Under the first will be (1) the holding of Sunday School Conventions of from one to three days' duration in different parts of the District. These will be largely inspirational, and are much needed. (2) The holding of short Training Institutes for the special training of workers to continue from five to twelve days. (3) Bible Study Conventions, especially in sections where the local churches are not strong enough to put these on. Under the second of these, the General activities, may be more general conventions, Summer Schools of Religious Education, and more extended Training schools.

From this lesson we see that the Church school has a very great and important service to perform, its program is large and extensive. Certainly it is deserving

of a careful study. May we ask that you give it such in this series.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What is meant by the expression "Church School?" Why do you think this is the correct meaning?
2. What is the correct relation of the Church School to the Church?
3. What is the purpose, function, and the scope of the Church School?
4. What should be the educational standards of the Church School, and what is its analogy or difference from the regular Public School? What text books should the Church School use?
5. What is worldliness, and what is spirituality and what is the relation of these to the Church School?
6. What other schools beside the Sunday School may be conducted, what extra work will they call for, and when may they be undertaken?

LESSON II

ITS VALUE

The importance of the Church school as an agency of the church in accomplishing its world work cannot well be overstated. According to the New Testament there are four great methods of propagating the gospel; i. e., example, preaching, teaching and works of mercy. (1) Illustration is most effective, and none is more effective than living illustration. To see the Christian life exemplified before one's eyes is most telling, nothing is more convincing. Without this the church cannot succeed largely. (2) God has arranged that through preaching men should be saved. This divine method cannot be excelled by any or all modern methods, we dare not discontinue nor neglect preaching. The decline of preaching and of pulpit influence is the church's decline. Preaching may be divided into pastoral and evangelistic. Both the pastoral and evangelistic work of the church are very important. (3) Works of mercy are also called for and add much to the efficiency of the propaganda. Remember how Jesus healed the sick, and fed the hungry multitudes, calmed the stormy sea and turned the water into wine. All of these acts were for the helping of the people. For the church to neglect works of mercy means a certain degree of

failure. (4) But teaching is given as great prominence in the Bible as any of these methods, hence it must be at least of equal importance. In the Old Testament it is commanded, "And thou shalt teach them (the words of the Lord) diligently unto thy children," and in the New Testament, "Teaching them to observe all things whatsoever I have commanded you." Nicodemus addressed Jesus as "A teacher sent from God." Often it is said of Jesus, "He taught them." Education is clearly one of the divine methods of kingdom building.

It is not always easy to keep well balanced in the use of these divinely authorized methods. There has ever been a tendency to overestimate one or the other of these and thus neglect certain important phases of church work. Our own movement was born largely of evangelism and naturally we have strongly emphasized the revival. And this emphasis has continued throughout our entire history. And it will be a sad day if we ever cease this emphasis. The revival meeting has been a very great agency in church building. Whatever of new methods may be found necessary for the successful conducting of the revival in changed times, it must not be discontinued. When the church loses the art of holding revival meetings she will have lost much of her soul winning power. But, as true as this is, no church can build a strong and permanent organization with revival methods alone. The revival does not establish and intelligently build the church, it begins the Christian life

but leaves much yet to be done in character building and training for service. Also, the work is usually done too far down the stream allowing the person to become badly soiled by sin before the rescue. Revivals are a necessary part of the church program but it is possible to depend upon them too largely. To do this will lend weakness to the organization and retard the strength and permanency of its growth.

However the tendency for the past few years seems to be somewhat in the opposite direction, away from the revival toward the social and educational. And often this educational work is purely literary, historical and ethical, called religious but not especially Christian. There is real cause for alarm, for the swinging of a red lantern at this point. We must be on our guard as to this "salvation through culture" talk and the present popular use of the word "religion." The world is full of religions. Beside the so-called heathen religions there is growing up right within the church a religion that is merely ethical and social and stops short of Christianity, though it often uses the Christian name. This kind of religious education will not do, the standard is far too low and throws the door open to irreverence, destructive criticism, heresy and infidelity. This means the ruin of the church. It may build up a religious organization falsely called the church, but which is not the true New Testament church.

We freely admit the grave danger here. Every

church that has been largely evangelistic has not gone far and grown to any considerable size until it has found it necessary, in order to have depth and permanency, to enlarge its program so as to make special provision for the growth of its converts and a better organization in order to conserve the work. The pastoral, and then the educational work has had to come sooner or later or the work has gone down. This is clearly seen in the past of the church's history. But often when this work of conservation and education has begun there has been an unwarranted slacking of the revival method. This has led to formality and coldness and the church has lost much of her spiritual zeal and glory. This is a price we cannot afford to pay, a result we must not allow. But why have either extreme? There is no need for the church to go on the rocks because of such excess. These methods are all related and the larger success is only possible by their correct balanced use. A strong fiery evangelism and a real Christian religious educational program are thoroughly compatible. The Church should, just so far as possible, put on the whole divine program, all methods should be used to their limit.

With no disrespect to other methods we assert without hesitancy that the educational program has no second place in the work of the church and that a very great weakness in the present day Protestant church is its neglect of the Christian educational program, especially the Christian education of children. The church

of today is largely what the present generation are making it, but the church of tomorrow will be just as largely what the children of today shall then make it. The near future of the church is now in the cradle as undeveloped raw material, as sensitive capacity and power to be worked up into form. In educating the children we are shaping the future. Dr. Betts has truthfully said, "The greatest business of any generation or people is the education of its children. Before this all other enterprises and obligations must give way, no matter what their importance. It is at this point that our civilization succeeds or falls." But there can be no civilization without religion, and the character of that religion determines the worth of that civilization. Religious education must have a large place in the child's training. To give direction to its literary studies and the shaping of its political and social ideals and financial methods and then allow it to form its own religious beliefs is the world's undoing and the church's ruin. Without the Church school program we fail.

Children are undeveloped power and possibility, they are born into this world a bundle of capacities which are bound to develop, the work of education begins at once and continues through the years. Being born fallen the child has a predisposition to evil and is sure to go in the wrong direction. Unless he has the right instruction he will learn the evil and the movement once begun rapidly becomes fixed and is increasingly difficult to change.

Catholicism understands and takes advantage of this condition. They hold no revival meetings but they give great attention to the training of children. They boast that if they can have the child until it is nine years of age they are practically sure of it for the rest of its life. They are building a church of the most loyal and devoted members. Protestantism can do the same, and coupling this educational work with her evangelism greatly increase her strength. This must be done or we will suffer much. The Jews are devoting thirteen times as many hours and the Catholics eight times as many hours to the religious education of their children as are the Protestants. What does this mean for the future? Much depends upon the Church school, hence we must have an intensive program of Christian religious education.

History teaches us this same lesson of the necessity of the proper training of the children. Eli failed to properly train and restrain his sons and when they came into public service they committed sins causing Israel's defeat and the loss of their most sacred ark. Samuel made the same mistake and when his sons came to the place of service their conduct was such as to disgust Israel and cause them to call for a king that they might be like the surrounding nations. God had commanded that Israel should teach her children and the failure to do so is here seen. But it was very different in the case of Moses. He was born of godly parents in very ad-

verse times. Because of the king's decree his parents were compelled to hide him in order to preserve his life. Pharaoh's daughter found him in his bulrush cradle in his place of hiding in the river's edge. Seeing he was a proper child she adopted him and sought a nurse for him. At the suggestion of his sister who was near, his own mother was employed, thus securing for him Hebrew tutorage during his early years. This mother evidently did most faithful work, for later Moses was taken to the Egyptian court and was no doubt given the best educational advantages this, the greatest nation of the times, could afford. Of course this school taught the religion and the philosophy of that day, but Moses was unmoved by this and remained true to his Hebrew teaching. As a result when commencement was over he chose to cast his lot with his enslaved people rather than remain in Egypt with the prospect of the throne. He became the great deliverer of his people from their bondage, and a lawgiver for all ages.

There is a reason for the present crime wave that is sweeping over our country, the criminals usually being youths averaging about nineteen years of age. There is a reason for the unsettled condition in governments, the anarchy, the bolshevism and radical socialism, the widespread disrespect to law. There is a reason for the spread of irreverence and infidelity in the church, the modern spirit of disrespect for the "old paths" and the introduction of new unorthodox teaching. Many second-

ary reasons might be given, but a great reason is incorrect and neglected child training, especially the absence of Christian religious teaching in home and school. Just yesterday, as it were, the world was shocked by what appears to be the most dastardly murder of modern times. It was committed by two young law students just finishing their course in a great University. They had wealth and education, but their education was without the Christian element. Such a crime would be very improbable, almost impossible, to one with correct religious training. We must have the Church school if society is made safe and the church kept true. Not that it can do all, but without it there is but little hope.

That there is but little definite Christian training in the homes of today is very evident. That the Protestant church is very weak at this point is equally evident. The family altar is disappearing from the homes and the catechism and the catechumen have disappeared from the church. The Sunday school is almost the only generally religious educational institution for children and it has been but poorly administered, inadequately equipped and meagerly supported; it has had but a small place in the church program. But some awakening has come. It has been said that "the eighteenth century discovered man, the nineteenth century discovered woman, and the twentieth century has discovered the child." The Church school is beginning to come into its own, it is a most lively church issue today. It is worthy of the very best

equipment, the very best methods, and the very best trained workers. The Church school program must be extended and a first task of the present is to arouse a deeper interest in it, to provide better equipment, and to train more efficient workers.

But we must not make the great mistake of supposing that the value of the Church school is to be found alone in the children. One of the weaknesses of the Sunday school in the past has been the so prevalent idea that it was carried on just for the children. This might do if Christianity was only for children, or if spiritual growth only continued while there was physical growth. But there is no place for standing still in the Christian life. In Peter's second epistle we are told that we must "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and that "grace and peace" are to "be multiplied unto" us "through the knowledge of God and of Jesus our Lord." To cease growing is to go backward. The process of education is to continue throughout life. There is no time when it is safe to stop this effort and become careless as to our progress. Fruit trees and plants uncultivated have a great tendency to return to the original wild condition. The lesson is plain.

Young children are usually open and frank and easily taught, they learn from all that they see and hear, from all that goes on around them, and they believe without question that which is told them. By this they are form-

ing, almost unconsciously to themselves, many of the tenets which are to be the foundation stones of their future religious faith and life, the faith which is to affect their entire earthly life and determine their eternal destiny. It is most criminal for older persons to be indifferent as to the beliefs that are thus being formed. Of course this period of childhood should be most faithfully cared for by the Church school. But a little later, possibly about twelve years of age, this child begins a period of larger unfolding, an awakening to an individual independence which leads to questioning and independence of thought. This is a most important period, Barclay calls it "the most spiritually fruitful period of human life," and the Church school is greatly needed to help one safely through. If it has not already taken place, under the proper religious educational environment conversion and sanctification should take place during this period. Without this Church school environment a drift toward infidelity and wickedness is liable to set in. The youth as well as the child needs the Church school. Again a little later another period begins and there is a budding into social life and a beginning to consider the subject of a life calling. Christian instruction is just as important here as it has been in the earlier periods. There will now be a tendency to break away and the Church school is needed to hold the young people at this time when their life is endangered. Yet another point of danger is when the larger responsibilities of the temporal life are

entered, the responsibilities of home and business. Many become engrossed in these to such an extent that they largely drop all self-cultural and educational features from their program. This is a very serious mistake. It dwarfs character and destroys the greater usefulness, it robs the church of the best service. When one ceases to read and study, especially Bible study, he is on the down grade. The Church school is greatly needed for the adult ages and these should keep active and regular in attendance. With the average man and woman there is not the spiritual growth there should be, they are weak and ineffective for their years.

The Church school is a need throughout life. The child, the youth, the young person and the adult; the parent and the grandparent, all need it and all should attend and take part in it. Increasing age should but mean increasing interest and appreciation. Only in case of inability should a parent say to the child "go," the correct word under all other conditions is "come." Do not send the children, take them to the Church school. It takes the years of maturity and the experiences of later life to enable one to get the richer results and the greater meaning from the Church school text book, hence the value of the school should but increase with the years. What folly for one to think he has received all he can get, that he has outgrown the work of this school. There are promotions in, but there should be no graduations from, the Church school until death. To stop is to quit

before the best has been received. The Church has something very important for all ages.

The measure of the value of the Church school and the extent of its usefulness is dependent upon two things. First, will be the character of its organization and the efficiency of its administration. This we will pass by now as we are to consider it in our future lessons. Second, is the spiritual atmosphere. Just as there is an atmosphere of ether surrounding us, so there is a spiritual atmosphere. That which must surround the successful Church school is an atmosphere of seriousness, reverence, faith, devotion and loyalty. God must be honored, Christ and His work be exalted, the Holy Spirit's personality and work respected, and the Bible regarded as the word of God, the inspired word of truth. Now it is undeniable that there has recently come into the church a spirit of irreverence, a spirit of destructive criticism, a spirit of unbelief relative to some things that are essential to Christianity. For the Church school program to fall into the hands of these intellectual liberals, often called modernists, and to lose the spiritual vision, to have injected into the child mind, and older minds, questions relative to the truth of the Bible and to have skepticism encouraged among the youth is the entire undoing of this program. It is high time Protestantism was becoming tremendously awakened at this point. Another of the very great weaknesses of our present Protestantism is a soft and easy toleration that

has no courageous stand for the things that are essential to Protestant Christianity. Protestantism is more than a protest, is more than negative, it also has some positive tenets. An orthodox, spiritual Church school is largely our hope, a school loyal to truth, strong in and contending for the faith once delivered unto the saints. There is often a tendency to make light of orthodoxy making it to mean nothing more than that which the individual, or at most the sect, believes to be true. But truth is not a mere matter of human belief, for men may believe a lie. There is a positive ground of truth, truth is truth whatever men believe. It must be our effort to come to a knowledge of the truth and believe the truth. This means an honest study of the reliable source book of truth, the Bible and nature, books that God, who knows, has written; and a dependence upon the teacher whom God has sent, the Holy Spirit. It is most important that the Church school shall be enveloped in such an atmosphere of orthodoxy and spirituality, unswervingly loyal to truth and to the divine presence and leadership.

No one will now question the great value of the work of the Church school. He who wins and trains the child wins and shapes the future day, he who trains and holds the young people and adults shapes and holds the day for the present. The Church school is worthy of the very best equipment and the strongest and best trained workers; it bids for the church's strongest effort and

best workers. It is a real business and requires time in order to succeed. Because it is a voluntary work, work without financial compensation, it is often treated with carelessness and considered a work on the side, a work simply to occupy such time as one may have to spare. Usually this means but little time, often no time at all, hence we have officers, teachers and pupils coming together with little or no preparation. Until there is a different vision from this there can be no large success. This school should commend itself to our young people as a field of Christian service and they should prepare for efficiency in it for Jesus' sake and the moral and spiritual good they may do. Pastors and evangelists are greatly needed but trained officers and teachers for the Church school are just as great a need, men and women who will make this a real part of their life business. The compensation is far greater than can be expressed in terms of silver or gold. There must needs be other work to gain the means for a livelihood but the Church school will pay in the coin of eternal benefit. Greater than the work for the temporal sustenance is the work done through the Church school. This is a work well worthy of a life service.

There is no work of the Church greater than that of the Church school. It is second only to the church itself. Statistics show that out of every 100 churches organized 75 were first Sunday schools, that out of every 100 accessions to the church 85 of them came through

the Sunday school, that 90 out of every 100 ministers are from the Sunday school. The church neglects the Church school at its own peril. This school gives to the church its best workers, gives to it its best touch with the homes of the community, and is the greatest church builder. It is also a very great aid to the home, teaching love for the home and respect for parents; and to the state in teaching patriotism and respect for law. The Church school correctly conducted is one of the very greatest savors of life unto life in our world, it is the great need of the hour. He who is working in this school may say with Nehemiah, "I am doing a great work."

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What are the divinely approved methods of church work and what is the relative value of each? What is the place of education?
2. What does history teach us relative to the value of religious education? Of what consequence to the church is the education of children?
3. Why are pastoral and evangelistic preaching insufficient in church and character building?
4. What can the Church school do for the home, the state and the church?
5. What ages may the Church school serve, and how?
6. What must be the atmosphere of the Church school? What are some of the present dangers to be avoided?

LESSON III

ORGANIZATION AND ADMINISTRATION

A school is a spiritual or personal union of a teacher and pupil that the one may direct and assist the other in the process of learning, in the acquiring of knowledge for strength of character and skill in service. There are conditions which make such a union possible. Beside the (1) Teacher and the (2) Pupil there must be the (3) Curriculum, the arranged course of study which is the special means of communication between the teacher and pupil; (4) the Place, which provides the conditions of the teacher and pupil getting together; (5) the Classification, which places the pupil in his correct place, the correct class with the correct teacher where he can receive and learn; (6) the Promotion, which enables the pupil to progress as his capacity and ability enlarge. For a school all of these six factors must be assembled into a harmonious whole that it may be administered effectively. This is the purpose of organization.

According to our present world conditions organization is an absolute necessity to the expression of life and to harmonious service. We only know life, either vegetable, animal or man, through organization. For example, we human beings are dependent upon our bodies, an organization, for every manifestation of our

lives and we serve only by the use of our bodies. And we know other life only in connection with its body. Life at present is thus dependent upon the body and we all know that the more perfect the body the more effective can be the service. It is even so with movements and institutions. Church school success will depend largely upon the correctness of the organization through which it operates. Organization alone is mechanical and powerless. It is not the thing itself, but it is that which the thing works through. Much attention must be given to the organization, but not for the organization itself. The organization is never an end, it is always a means to the end. We must study carefully the Church school organization, but as we do so we must all the time keep clearly in view that which is behind the organization and the purpose which it is to serve. It is not just a machine but a school that we want to build.

We are presenting herewith a diagram setting forth the general organization of the Church school from our particular point of view. Not that this is now being fully carried out, nor that it can all be put in operation in a moment; but to give a birdseye view of the possibilities, of that which may and should be undertaken as rapidly as possible, the goal that is set before us toward which we should eagerly be reaching. It is expected that there will always be many small churches that, because of their small membership and limited equipment and opportunities, can never hope to reach more than a part

of this program, but on this account they should in no wise be discouraged. The most favored must work under some limitations and none can be expected to do more than their best under these limitations. Every church must put on the Church school program as largely as they can successfully operate it and when this is done all should be satisfied.

In our first lesson we have already said that the Church school program must center in the church. This means that the Church school organization must be but a part of the larger church organization. The great field of operation for the Church school, the place where the results are largely to be attained, is the local church. But as there is a connectional relation with supervision in the church organization this relation will also be in the Church school organization. In this connectionalism we have first the District Assembly and then the General Assembly. Each of these has its particular line of work and relation to the church. The local church is always the ultimate end, that for which the others exist. The larger associations are but for mutual helpfulness, for larger efficiency in service, for superintendency and law making. All lines of work will then lead up to the General Assembly and receive direction and then come back down through the District Assembly to the Local Church where the real work is to be accomplished.

If the Church school program is to succeed it must then have the hearty support of the General Assembly

where arrangements will be made for the organization and administration of the work through the District Assembly and Local Church. According to our present plan of operation the General Assembly at its quadrennial session elects an Editor in Chief of Sunday school literature and a General Sunday School Committee of seven members, the Editor being one of these members. Only the Sunday school phase of the Church school work, which is its most important phase at present, is thus recognized. This will probably soon be extended to the larger program. During the interim of the sessions of the General Assembly the General Board, composed of fifteen persons elected by the General Assembly and divided into units representing the Foreign Mission, the Home Mission, Church Extension, Publishing Interests and Ministerial Relief Departments, is the administrative power for the General Assembly. For unity of organization the Sunday school, or more correctly the Church school committee, should be one of the units of the General Board. To do this would necessitate a reduction of the number on the committee or but a representative number of these being a part of that Board.

As for the District Assembly, but few of these as yet have any Church school organization. Every District should have an active organization. Possibly as satisfactory a plan as can be arranged would be to elect a District Board after the same plan as the General Board and a Church school representative of from one to three

persons be a unit of this Board to care for the Church school interests of the District.

Our present plan for the Local Church is the election by the local congregation of a Local Church Board consisting of the Pastor, the Sunday School Superintendent, the President of the Young People's Society, the Stewards and Trustees who in turn appoint a Sunday School Committee of three members. The only duty of this Committee seems to be to become a part of the Sunday School Board which is composed of the Pastor, the Superintendent, the Assistant Superintendent, the officers and teachers of the Sunday school together with this Committee. Thus this Committee is lost in this Board, and the other members being more interested and more actively engaged in the Sunday school work the Committee usually is never again heard of and thus the official connecting link between the church and the school is not at all what it should be. The Sunday school being such a vital unit of the church's program deserves greater and better relations with the church. Our suggestion is that for harmony of organization throughout the church the Local Church Board be organized somewhat after the same plan as the General Board and that the Church School Committee of three be a unit of this Board and that they be held responsible so far as the church is concerned, not only for the Sunday school, but for the entire educational program of the local church and render regular reports to the Church Board at its

monthly meetings; that this Church school committee become to the Church school what the Board of Trustees are to a literary educational institution. This Committee will associate with them the Pastor, who is always an ex-officio member, and the Superintendents of each department of work—the Sunday School, the Vacational Bible School, the Week-day School, the Church Officers' School, and any other distinctive educational work undertaken—as the Church School Council which will hold regular meetings to consider the entire local educational program and its administration. Each department will also have its regular Worker's Conference consisting of the officers and teachers of that department to consider the particular departmental interests.

Three things may be said to be the duty of this Church School Committee, or unit, in general whether it be the General, District or Local Committee. (1) It must inform itself. Each member should make a thorough and prayerful study of the subject in order to be an intelligent member of the Committee and know what to do. These appointments are not honorary, they indicate something to do and those appointed must consider they have been given a job and they must prepare to do that work effectively. The best and latest books should be read; there should be consultation with specialists, attendance at conventions and institutes; just as clear cut ideas of the nature and work of the Church school as possible should be formed. Then the field, its pres-

ent condition and need and its future possibilities must be studied until there is familiarity with these conditions and deep conviction as to the need and faith for the possibilities. Here is one place where knowledge is power, and this committee must have knowledge if it succeeds. And this knowledge must lead to a definite program of activity. (2) It must inform the church. In many places the church is perishing for lack of knowledge. If they knew the conditions, the need and the possibilities, often they would become interested and active. To have success and make progress interest must be created in this work by the diffusion of information relative to it in every way possible. A strong campaign of information should be put on by this Committee. They must first gather the information and then give it out. (3) It must execute the program. Plans after they are laid, methods after they have been selected, must be put over by someone. It takes more than good plans and methods to bring success. It is one thing to plan the work and quite another to work the plan. This Committee will take this business in hand and see that the plans are carried out. All cannot be done in a day. It is theirs to begin with the conditions just as they exist and quietly, patiently, tactfully and courageously work out the program. This Committee is not so much to do the work as to arrange for its doing and see that it is done.

The Church School Committee of the General As-

sembly, and of the District Assembly, and of the Local Church will of course have responsibilities differing somewhat but all will be striving toward the same end, i. e., the success of the school in the local Church. Their particular responsibility may be briefly stated as follows:

The General Assembly Church School Committee. It will be the duty of this committee (1) to give general direction and inspiration to the work, keeping in touch with the District and Local Committees; (2) to provide such general laws and regulations as may be necessary, and have control of the general literature, issue lesson and administrative helps, and all such work; (3) to conduct general conventions and summer schools for workers and assist the District in holding such conventions and schools; (4) to introduce into the various Colleges special Church school worker's training courses. It may organize and maintain general Training Institutes of longer duration and more extended curriculum than is possible for district and local institutions; (5) to arrange all curricula and issue certificates of graduation for these courses.

2. The District Assembly Church School Committee. But few of our Districts are now organized for this work but all should be, and no doubt soon will be. This Committee is to the District largely what the General Committee is to the general work. It must encourage and co-operate with the Local Committees in every way

possible. Its work in particular will be: (1) To hold short Conventions, to continue from one to three days and be held in different parts of the District. These Conventions are to be attended especially by the officers and teachers of the local Church schools as well as the pastors. If only the pastors attend they will not accomplish their end as they should. It is that these lay workers may attend the more easily that the Conventions should be held in different parts of the territory. These Conventions are to be inspirational and instructive in their nature and are invaluable when they are correctly conducted. No District can afford to miss having at least one such Convention each year, and if the District is scattered over a very large territory at least three should be held, each in a different location. (2) To conduct short Training Schools or Institutes, continuing for one or two weeks, for the instruction of all Church school workers. Where possible one such Institute should be held annually on each District. When the Districts are small two or more may unite in conducting this Institute. To succeed these Institutes must be in charge of especially trained workers. Usually it is best to secure the assistance of the General Committee. (3) To assist in putting on a definite Church school program in any local church where this is being neglected.

3. The Local Church School Committee. Here is the great responsibility. This Committee, with the Pastor and Superintendents as the Church School Council,

has the supervision of the entire local church program of Christian religious education. They are, as a Board of Education, responsible for this work and are amenable to the Church Board to which regular reports must be given. They must organize properly and carry on the work in a business like way. This work must not be neglected nor trifled with. This Committee is one of the most important of the local church agencies. It will be their duty to consider carefully the local needs along all lines and plan to meet these needs just as largely as possible; to decide upon what lines of Christian religious educational work shall be taken up by this local congregation and proceed to organize for each line by the nomination of a Superintendent for the same to the Church Board, formulating plans and putting the organization in operation. Communities will differ somewhat as to what lines of work may be undertaken. No church is responsible for more than it can do, but this work is of such importance that each should be sure that it is measuring up to its full strength.

Every Church School Committee should (1) organize and conduct a Sunday school. If nothing more is possible this school at least must be a part of the program of every successful local church. This should come first and nothing else be attempted until this has attained some degree of success. Because of its first importance we shall take the Sunday school as the representative department of the Church school work and

study briefly its organization and administration in our further discussion. But we insist again that the Sunday school with its short once per week session is insufficient; the Church school deserves more time; Christian religious education is as important as literary education; the church is as deserving as the state. We must first have a strong Sunday school but just as soon as possible, i. e., whenever there is a reasonable chance for success, other work should be undertaken. Probably the Church School Committee should next (2) organize and conduct a Vacation Bible School. This school holds a session of from three to four hours per day for five days per week during the period of the school's continuation, which usually is from three to six weeks. As the name indicates, it is held during the summer vacation of the Public schools, usually in the early part of the summer in order to escape the greater heat of the later summer. Having these longer sessions this school can undertake many features not possible to the Sunday school. There may be more recreational and expressional work, more missionary and temperance teaching, more attention to doctrine and church history and also to patriotism, but the Bible must still be the chief text and Christianity the special subject and the church the great institution. Many such schools are now being successfully conducted in cities and small villages. In a few places there has been a tendency too largely to secularize these schools, but this is not necessary and we must avoid it. In cities

where such arrangements have been made with the Public school the Church School Committee may (3) organize and conduct a Week-day Bible School provided it is sufficiently strong to do so successfully; or, if not sufficiently strong, may unite with other congregations, provided such are orthodox in teaching and will not endanger the faith of our children. There is too much at stake here for any compromise of essential doctrine. This Week-day school holds a session one day each week during the school year and credit for the work is given by the Public school. The Public school does not dictate, but it must approve of the curriculum, the teacher and the method. The Church School Committee may arrange and conduct (4) a Night School of Christian Religious Instruction of such proportions as the local church community may be able to support. This may consist of just one general Bible Class, or there may be several classes, not only of Bible study, but (a) Mission Study, (b) Christian Service Study, (c) Teacher Training Class, and (d) Church Officers' Training Class. These classes may all be held the same mid-week night in different rooms and with different teachers. When desirable they may be held for forty-five minutes before or after the mid-week prayermeeting.

We have given but a brief suggestion of what may be undertaken by the Local Church School Committee. One of the chief functions of this Committee is to unify the educational program of the church. No program of study

should enter any department of the church but through this Committee. All independent programs should be discouraged and outside agencies should be kept outside. This is necessary to the unity of the teaching, orthodoxy of doctrine, and the maintenance of spirituality and harmony throughout the church.

The full educational program of the local church is a large and important task requiring much time and strong effort by many and the very best workers. Only the larger churches with adequate equipment and many helpers can put on anything like a full program, but practically every church can put on a part and can reap very great benefits therefrom; and probably all could do better than they are doing if they only had the vision and would organize better and work harder. A first essential of course is a live Church School Committee. If this Committee is composed of the right kind of persons, those who are deeply interested, have a fair degree of wisdom, with a proper vision, and are willing workers, the success of the undertaking is largely assured. Only such persons should be selected to fill this place, others will defeat the work. Next after the Committee is the Superintendent for each division of the work; where the Sunday school is all that is carried on this will mean but one. After the Superintendent will come the department Supervisors and then the Teachers. If all of these are well selected there can scarcely be a failure.

Before closing this discussion we should call atten-

tion to the fact that in some of the larger churches this work has grown to such proportions as to reach beyond the Pastor's power to supervise and it has been considered of so great value that a person called the Educational Director has been employed to give full time with pay to the oversight of this work. This person takes the place of no Superintendent but is the employee of the church, through the Church Board and the Church School Committee, to have the general direction of the entire educational program of the local church. This is a position second only to that of the Pastor. Certain Colleges are now offering a special course of study as preparatory to this work. This Director will be an assistant to the Pastor, but he will not be expected to assist the Pastor in the regular pastoral work but will have as his special field the educational activities. In small churches the Pastor may do all of this, but not so in the larger ones. This Director will of course work in perfect harmony with the Pastor recognizing him as the superior officer, otherwise he should be dismissed.

Also as the work grows, not only a General Secretary, but District Secretaries and other Field Officers will be required. Especially will there be need for trained teachers for these training schools and institutes. The Church school of today offers the greatest opportunity for church work, throws out the largest challenge to the young people to prepare for service in its ranks as officers, teachers and committeemen. And as the days pass by the call

only becomes stronger and the opportunity the greater. Who will answer the challenge? It is a cause for regret that the young people of today are not giving greater consideration to the work of the Lord in their life plans. They consider finances, comfort, pleasure, friends, relatives and home, almost everything else, but largely forget the church and its mission. Not only ministers, but lay workers are greatly needed in the church and the Church school affords the great opportunity.

The Church school possibilities are also a challenge to the church so to organize and administer this department as to induce the young people into its service, to inspire them to this preparation.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What is required to constitute and operate a real school?
2. What Church school work should the General Assembly do?
3. What Church school work should the District Assembly do?
4. What Church school work should the Local church do?
5. What are the duties of a Church School Committee?
6. What place is there for an Educational Director?

LESSON IV

THE SUNDAY SCHOOL ORGANIZATION AND ADMINISTRATION

In our study of the Church School we have now come to the consideration of the different divisional organizations. Time will not allow us to consider the several possible divisions so we will confine our present study very largely to the Sunday school. Much that is said, however, will apply with more or less fitness to any other of the divisions.

OFFICERS. Whether it be the Sunday school, the Vacation Bible school, or whatever organization it may be, it must have officers. The character of the organization and its purpose will determine the number and much as to the duties of these officers. Before considering any particular officer there are some things that may be said of officers in general.

(1) The success of the work quite largely depends upon the efficiency and faithfulness of the officers. An indifferent, careless, unskilled officer will contribute much toward the failure of the school. One should never accept an office unless he expects to make a faithful effort to do the work well which that office involves. He may know but little about it at first but he will begin at once to study that he may come to know and fill the

place with some degree of credit. He should determine that the school shall not fail on his account.

(2) All of the officers must be devout Christians, loyal to the standards of the church and exemplary in their lives. Officers are not alone executives, teachers are not alone teachers, all are looked up to as examples. There is such a thing as spoiling one's speech and official action by one's life outside of the school. To become an officer sets one out where he will be watched. Example is as effective in influence as words. Our officers must be representatives of the Christ and the church, representatives of the teaching of the Bible as interpreted by the church.

(3) No officer can hope for success unless he has a fair vision of the nature and the value of the work which the office requires, a good knowledge as to how to do the work, and a deep interest in its accomplishment; he must know what is required of him, how to do it, and want to do it. Failure is often the result of officers not knowing their work and not knowing the best methods. Listen to this word of the Lord. "Where there is no vision the people perish,"—Prov. 29:18. "Therefore my people are gone into captivity because they have no knowledge,"—Isa. 5:13. "My people are destroyed for lack of knowledge,"—Hosea 4:6. For success we must pay the price of knowledge. Practically all of the offices of the Church school are voluntary. There is no salary attached, and on this account there is sometimes a tendency to treat

the work with indifference. The appeal "for Jesus' sake," or "for the sake of souls," does not seem to reach as far as the appeal "for the sake of the dollar," with a great many people. We need a clear vision and a true estimate of spiritual values.

(5) In the selection of officers goodness is a necessary, but not a sufficient qualification; goodness does not always indicate ability. Fitness, tact, good judgment, and executive ability must be considered. Misfit officers spell failure.

(6) In the church we sometimes have persons who are just filling an office, that is, just filling the place and doing nothing. Others are just holding a position, and by their inactivity they are but holding back the work. Such persons should get out of the way at once and make room for others who will really serve as officers, who will do the thing expected. A real office is not just a place of honor, it is a place to work, a call to service, a call of Christ and His church. It indicates something that needs doing and should be taken seriously as an important responsibility.

(7) An office is not a machine arrangement, it is a place for a live person to serve. There must be a watching against falling into a mere routine of service, falling into the habit of doing the same thing over and over again with little thought as to what is being done or why. This would mean the end of progress, the reaching out to

nothing new. Forget the position, see the work; be more than an officer, be a servant and do the work.

The first officer in the Sunday school, or in any other department of the Church school, is the Superintendent. He should be elected, or appointed, by the Church Board upon recommendation of the Pastor and the Church School Committee thus making him an officer of the church as well as Superintendent of the Sunday school. This officer must be selected with very great care. Divine leading must be sought and followed. It is most important that God's man for the place be secured.

The Superintendent must be a person who has a larger vision of this work than just to tap the bell, announce the song numbers, call on someone to pray, lead in the responsive reading, and call for the secretary's report. This is a real position, an intelligent man's work,—he is to be a real superintendent, a leader, a manager, one who studies and plans as well as executes. He must have executive ability, have a true vision of the work, be able to see the things to be done and know how to do them; he must be able to bring his plans to successful realization. "A good Superintendent will be a diligent reader of modern books on the Sunday school and its work, and be able to urge reading courses on his teachers. He will attend conventions, institutes, schools of methods and summer assemblies." He must flee from the influence of the thought, "I do not have time;" he must take the time if he is going to succeed. He must

have a love for children, be deeply interested in the older people, and be loyal to the church. He must be tactful and resourceful. He should be something of a Sunday school enthusiast.

The Superintendent is the head officer of the Sunday school. To him the Church School Committee looks to have their program carried out. The details of his work will differ according to the size and manner of the organization of the school. In schools where all meet together for the opening and closing exercises he will arrange the program and usually preside at these services. This platform work is very important for the interest and progress of the school and will require very careful planning. It will not do to conduct a review in the interest of the older people and then scold the children for not sitting still. You cannot sing children's songs alone and expect the young people to keep interested long. It is a very great undertaking to conduct a successful service that will interest and hold all ages. Many of the reviews that are conducted under these conditions are more of a hindrance than a help. The Superintendent must give very much thought here. In the Departmentized school where separate exercises are held the Superintendent will be relieved from much of this work as each department will have a Supervisor who will have charge of this in his department. The Superintendent should, however, often be called upon to have some part in these department exercises. And this

means he must be prepared to give talks suited to the different ages. In the Departmentized school the Superintendent's work will be more largely general supervision, planning and counseling with the other officers relative to their work and the work as a whole. He must keep well informed as to the conditions and needs of each department. He will hold regular weekly, or in the smaller country places monthly meetings may be sufficient, Worker's Conferences, where the officers and teachers come together to consider and plan for the best interests of the school. He should make regular monthly reports to the Church School Committee with such recommendations as he may think wise, and an annual report to the Local Church for the District Assembly. He must carry the burden of the work upon his heart and pray a great deal relative to it. He will need no other church work. If he does this right he will have occupied all the time he can give.

The next officer in the Sunday school is the Assistant Superintendent. This office often is but a wall picture appointment, a position with nothing to do unless the Superintendent is away. Such a position should rather be called a Substitute Superintendent. An Assistant is supposed to assist in the work. Officiating in the Superintendent's absence should be but a small part of the duty of this officer. He should have definite work assigned for each week. There may be one or more Assistants according to the size of the school and the com-

pleteness of the organization. One of these may be given the duty of welcoming strangers, be the head usher. Another may be placed at the head of the membership campaign. Still another might be placed at the head of the Missionary work. And beside this, each should be a close observer of the Superintendent's work and help him in the same at any time help is desired and thus be in training for the place of Superintendent should there for any reason be cause for a change in that office. There must be no office seeking or undermining, simply fitness, should the call come. One who does not work in harmony with the organization should be removed.

The third office is that of Secretary. This is a very important position, much more important than is usually supposed. He is the gatherer of needed information, commonly called statistics and looked upon as being dry and uninteresting. But few of our secretaries know their job at all and hence much of the work is not being done. But few know its importance and hence it is neglected and carelessly done. The work is much more than the making out of the day's record of attendance and collection. It is rather the reading of the thermometer of interest, taking the heart beat of the life and strength of the different parts, it is discovering the places of strength and weakness and indicating the need. The correct secretary's report will reveal much as to what the school is accomplishing and indicate where

special attention is needed. This is a very great service and the Secretary should study for efficiency. Different schools will have different requirements as to completeness of records to be kept but in any school they should be sufficient to furnish the needed information for the Pastor, the Committee, the Local, District and General officers to carry forward their programs. Careless secretary work is largely waste time, unless it gives the needed information it is useless.

The secretary's records should embrace at least the following. (1) The daily record. This will include the attendance, collection and such other items as the school may require. The six point system is probably the best. This record must be for the individual class, for each department and the grand total for the entire school. (2) An individual record for each pupil. The card system is best here, one card for each pupil. These will be kept in alphabetical order, by the class and by the department, in a regular card file where they are easily accessible to those who may need any information they may contain. Each pupil upon entering the school should be first taken to the secretary where the application card will be filled out, or the teacher should have this card filled out and given to the secretary for filing. This application will contain the pupil's name, address, phone number, age, birthday, parent's name, church membership or preference, former school attended, grade in the Public school, occupation, and present classifica-

tion in the Sunday school. This card should also contain a space to record the promotions. All of this information is valuable and can be used by both officers and teachers. (3) Occasionally, possibly once each year, a religious survey of the community which the church serves should be taken. Such a survey may be made of the entire city by all of the churches working together and each receiving the information belonging to it, or it may be taken by a local church. This survey will be taken on cards where the desired information is recorded, a card for each individual in the community. These cards must be separated and correlated and filed for future use. These records will show the need of the community and where service may be performed; they are very valuable.

Beside the making out and preserving of these records the Secretary must correct them from time to time as may be possible in order that they may be kept usable. Also the Secretary should notify the Superintendent when a class begins to fall off in attendance that he may seek the trouble and if possible suggest a remedy, and should note all cases of sickness and other absence and of visitors that proper card may be sent them during the week by the Superintendent or Supervisor or teacher and that a visit by someone may be arranged. Further, the Secretary should send out notices to the homes announcing any special features or occasions in which they should be interested. The Secretary is to gather the needed in-

formation, and then to arrange it so those needing it can easily find it, and to give out certain parts of it when it is needed to those who should have it. Thus the Secretary's work when properly done fills a very important place and must not be treated with carelessness.

In the Departmentized Sunday school each department will have its own Secretary who will be an assistant to the general Secretary and will gather much of the information from the department which he serves, preserve such records as may be desired for the department and turn to the general Secretary such as is required. Each class of sufficient years to be organized should also have its Secretary who will be an assistant to the department Secretary and will gather the information from the class and preserve such as the class desires and forward that which is required to the higher officer.

The next office in the Sunday school is that of Treasurer. This officer receives and pays out the funds according to instruction from the proper authority, keeps an accurate record of the same and makes full report at stated times. It is probably the best plan for the regular church treasurer to be the Sunday school treasurer. One treasurer for the entire church, for all departments, will help to unify the church work and will go a long way in interesting all in all departments. To do this will necessitate the placing of a sufficient Sunday school item in the regular church budget. When this is done

the way will then be open for the Sunday school to raise funds for the church rather than for its own needs and the finances of the Sunday school can then be educational, a training to give to the church. This will interest the Sunday school in all of the church work and thus tie it closer to the church. If this plan should be adopted then the Sunday school must have a Financial Secretary rather than a Treasurer, and each department and each organized class will have this same officer. The duty of this officer will be to collect and keep a proper record of funds received and turn over the same to the Treasurer. Then he must study the financial conditions of the group which he is serving, discover the best means of raising the funds needed and do what he can to instruct the pupils as to the Bible teaching relative to finances. This also is an important work when one really sees his work.

Another office in the Sunday school is that of Librarian. This officer has a very important place to fill when the real work is seen. He is the custodian and distributor of all of the school literature. This will include (1) the school supplies. The Librarian should have complete information relative to school supplies and preserve catalogues and samples of the same for reference. Lesson helps, papers, Bibles and Song books must be provided, cared for and properly distributed. (2) Every school should possess a good Worker's Library consisting of the best and latest books dealing with the different phases of Sunday school work. The Librarian

will care for and circulate these among the officers and teachers. If they do not come for them the books must be taken to them and they must be told they are expected to read them. This is important as the successful worker must keep enlightened. (3) In places where there is no Public library a students' library in the Sunday school will be much in place. And often where there is a Public library there is a lack of the kinds of books that are most desirable. (4) In these days of cheap and trashy literature the children and young people need direction in their reading. The popular novel today is often not desirable as its under influence is not favorable to the church, and there is an excess of story reading. The Librarian by giving instruction here may do a very great work. Occasional book reviews may be prepared and read either in the general exercises or the class session or may be posted in some conspicuous place. The Librarian that knows the job has a great opportunity. No mere child can successfully hold this position.

Every Sunday school should have an official Musician, someone who has authority to select and direct all of the music both instrumental and vocal. There is great power in music for good or for evil, in the Sunday school it must be for good. It is no small thing to select appropriate music and train for its correct use. Where there are departments with separate exercises a Chorister and Pianist will be needed for each besides the general Musical Director of the school.

It is well also to have an Usher with as many assistants as may be needed. Strangers should be met at the door with a hearty welcome and shown to their proper place. Even the regular members will be helped by a hand shake. Such an officer may contribute greatly to the success of the school.

DEPARTMENTS. All of these officers will be needed in any school whatever its form of organization. It is being clearly proven today that the most successful school is divided into departments. This will mean additional officers, some for each department. The smallest number that will do for a department is a Supervisor and a Secretary, the secretary acting also as Financial secretary. As the department grows other officers will be required. The purpose of these departments is to enable the workers to better meet the needs of the pupils according to their ages and thus increase the interest and add to the efficiency of the service.

The number of departments into which the school is divided will depend upon the size of the school and the equipment. In the full program there will be ten. (1) The Cradle Roll, including the babies from birth to four years of age. (2) Beginners, children 4 and 5 years of age. (3) Primary, children 6, 7, and 8 years of age. (4) Juniors, those 9, 10 and 11 years of age. These four departments are known as the Children's or Elementary Division and in very small schools may all be classed together as one department. (5) Intermediates, those

12, 13 and 14 years of age. (6) Seniors, those 15, 16 and 17 years of age. (7) Young People, including those 18, 19, 20, 21, 22 and 23 years of age. These three departments are called the Young People's or Secondary Division and in very small schools may all be classed together as one department. (8) Adult, all who are 24 years old and above. (9) Teacher Training, substitute teachers who study the lesson one week in advance, or who study the regular teacher training course. (10) Home, those who cannot attend the regular sessions of the school but who will study the lesson at home.

In any departmentized school there must be beside the Cradle Roll and Home departments, at least three other departments, i. e., Children's, Young People's and Adults, with a Supervisor over each. This number however must only be in case of necessity because of the smallness of the school. When at all possible there should be at least five departments, i. e., Primary, Junior, Intermediate, Young People's and Adult. Anything short of this will be found unsatisfactory. The full program of ten is always desirable when it is at all possible as it is the natural division.

The advantages of this departmentized school are as follows. (1) It brings all ages into active interest in the school, the adult as well as the children. (2) It makes the Sunday school a real school. (3) It makes possible the development of better and more expert teachers. (4) It makes possible the holding of opening and closing ex-

ercises suited to the needs of the different ages. (5) It calls for a division of labor and puts more persons to work. (6) It calls for a division of responsibility. (7) It mobilizes an army of soul winners and character builders.

TEACHERS AND CLASSES. Here is where the great purpose of the school centers, the place where the real end of the school is accomplished. There is no more important position than that of the Teacher, no one has a greater responsibility. It is the Teacher that comes in closest touch with the pupil. In the class room Teacher and pupil meet and the vital work is done. For this the entire machinery of the Sunday school exists. Because of this the Teacher should gladly co-operate with all of the other officers in their work. That which the other officers do, and which they ask the Teacher to do, will eventually benefit the class and make the work of the Teacher more effective. The Teacher must be selected with great care and must be well prepared for the work. A poor Teacher or a misfit Teacher means a poor class, and poor classes mean a poor school.

The number of Teachers and classes will depend upon the size of the school, the accommodations and the methods. In some schools the entire Primary department, and sometimes the Junior department, are all kept together for the entire session and taught as one class. Except in very small schools where there are but a very small number in each of these departments this plan is

not the best, and only when the Teacher has very rare ability can work of much consequence be done under such arrangements. This method lacks the personal touch and is too much of a crowd movement. When the departments are of any size it is much better for them to meet together simply for the general exercises but to be divided into smaller groups for the study of the lesson, especially is this desirable for the first five departments. For the lesson study period the following is suggested as the most suitable number for each class in order that the best work be done. Beginners, 6 or 8; Primary, 8 or 10; Juniors, 10 or 12; Intermediates, 15 or 20; Seniors and Young People, 20 or 25; Adults, 20 or 50. If a class becomes too large it ceases to be a class and becomes a congregation and the Teacher ceases to be a teacher and becomes a preacher or lecturer. The large popular men's Bible class really ceases from the school idea. With the older years the lecture method is often very effective. But the more effective class work can generally be done with the smaller numbers.

ORGANIZED CLASSES. Beginning with the Intermediate department it is very desirable that all of the classes be organized with officers, committees and by-laws. This secures greater interest and more rapid growth. By this means the Teacher becomes more than a teacher, he becomes also the leader of a small group. A class President, Vice-President, Secretary and Treasurer should be elected. A name and a class motto should

be selected. Then certain lines of activity should be determined upon and Committees appointed to carry on each line. Membership, visiting, program, social, publicity and missionary committees should be among the number. It is the organized class that grows and does things.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What are the general requirements for all successful Sunday school officers?
2. What officers are essential to a well organized Sunday school, and what are the duties of each?
3. What is the ideal financial system for the Sunday school, and give reasons?
4. What school records are desirable and how shall they be kept? Give a suggestive blank for reports.
5. What are the advantages to be gained by departmentizing a school, and what departments shall we have?
6. What are the advisable sizes for the different classes, and give your reason? What are the advantages of class organization?

LESSON V

BUILDING AND EQUIPMENT

Environment has more to do with life than we know. We are affected somewhat by all that is around us. Older persons have some power to throw off the effect of poor or wrong environment but children are helpless here. What a child sees and has to do with influences the making up of its ideals and character. To think that "just anything will do for a child" is a sad mistake. To suppose that because it is young and does not comprehend therefore it does not notice, and hence is not affected, is a misjudgment. The child probably does not comprehend much, and is not conscious of that which is going on in its life, but the work of moulding character and shaping ideals is ever active.

But not the child alone is affected by its environment. The workman can do better work under the better conditions. A Sunday school can do something that is worthwhile in spite of its poor material surroundings and tools, but it can do vastly greater and better things when the conditions are more what they should be. "Many schools defeat themselves by the housing conditions to which they submit. Many schools and departments have been recreated by moving into new quarters." It will be well for us to think seriously along these lines.

It is evident from the way we have built our churches in the past that we have thought little about the Sunday school. It is said that a workman is known by his tools. Were such a test put to the Sunday school where would we come out? The Sunday school being an important part of the church program should certainly be cared for in the church building, and its work being of so great value it should be well equipped. But many schools are scarcely provided for at all, they must just take and adapt what there is. Only the very few schools have anything approaching ideal housing and equipping. But it is ours to do cheerfully our best with what we have until we can do better. It would, however, be criminal to rest satisfied with these conditions. Wherever the housing conditions are not what they should be and the equipment is insufficient there should be a careful but persistent agitation until the conditions are so far as possible remedied that the school be not hindered in its work. Before any forward move can be made there must first be a conviction of the need of better things and then the suggestion of a plan that can be carried out to secure them. It is a crime against the school, against the officers and teachers and pupils, to be neglectful of this subject. All must, if possible, be made to feel the importance of proper building and equipment for the Sunday school.

The ideal church plant must be both a place of worship and of education. This must be true if education

is one of the methods of church work, and we have already seen that it is. The church then must be so arranged as to meet the needs of education as well as worship. Some may object to this thinking it is contrary to the sacredness of the church building. Doing merchandise, the selling of cattle and birds and the exchange of money, in the temple, contaminated it in Christ's time, and will do the same for the church today, but the doing of educational work in it will not. There was more than one room in the temple. And was not Jesus found in one of these rooms when He was twelve years of age with the teachers, hearing them and asking them questions? This kind of education, either on Sunday or week-days, in the church, and the church accommodated to this need, will in no way lessen its sacredness if the work is but carried on properly.

There is something in outside appearances. This building should have the appearance of a church, and not that of a barn, a store, a theater, or even a school. There is an architecture of the church that should be preserved that the church may ever remain outstanding as such. It must be kept painted and in good repair with neat surroundings. If this is not the case it will be difficult to persuade people that anything worthwhile is carried on within. But never should the outside appearance be sacrificed to the inside convenience and utility. When plans are being arranged for the building of a new church an experienced architect should be

employed and the object of the building kept constantly before him. Correct plans may often be secured from the Church Extension Department of the church.

As a place of worship the church must have an adequate auditorium and prayer room. As a place of education it must have one or more assembly rooms with arrangement for classes. For administrative purposes it must have one or more offices, the Pastor's study, etc. We are now studying this building from the standpoint of its educational requirements, especially its arrangement to meet the need of the Sunday school.

There is yet some division of opinion as to whether the service of devotion, the opening and closing exercises of the Sunday school, shall be held with the entire school together or by departments. The tide however is rapidly moving in the direction of the latter. The all-together service may have a few things to be said in its favor, and there may be schools that are so environed that nothing else is practical, but in most cases the disadvantages so outweigh that which can be said in favor of the all-together service that the department service is usually judged preferable. An occasional special all-together service will be a good thing, but such is not desirable for the regular services. It is the opinion of those who have studied this subject the most carefully that all church buildings should provide at least three separate assembly rooms so that there can be held three separate services suited to the different ages, i. e., Children, Intermediate

and Adult; four or five would be even better, and when the school is large enough each department should have its own separate assembly room. For the greater success in educational work the worship should be graded as well as the lesson study. The prayer, the song, the talk that moves the adult may not be understood and hence have no appeal to the child; if the adult is interested the child becomes restless and misbehaves in the service, if the small child is interested it soon gets tiresome for the older ones, thus the service is not a success. But for graded worship, worship suited to the age, the separate room and service is required. The church building then should never have less than three adequate assembly rooms, five is better, and for the larger schools even more.

Opening off from these assembly rooms should be small Class rooms, from three to six, or even more, according to the size of the department. When a department is large enough there should be a class for each grade or year, and two, one for boys and one for girls, where possible; too large and too small classes must be avoided where possible. It is important that the teacher may be alone and undisturbed with the pupils of her class during the teaching hour. This is very important if the best work is to be done. Some things may be done equally well in public, or even better, but not so with class work; the teacher should have her pupils alone behind closed doors. If regular class rooms cannot be

provided then the assembly room should be divided by folding doors, sliding or movable partitions or curtains. Separate rooms are most desirable and should be provided just so far as is possible. Of course the solid partitions are always preferable when they can be arranged.

In all of these rooms sanitation and hygiene must be considered. Light, heat and air will be a first consideration. To deliberately gather people together under conditions that endanger health is a very serious fault. There should be toilet arrangements that are adequate and properly placed. Drinking water should be handy but not out where it is suggestive to the children to run to it too often. Stairways and entrances should be adapted to the children and aged people. The basement with cement floors is not the best place for the children, but it is better than to have no separate room.

For the best results the arrangement and decoration of these rooms is important. They must be kept clean and the furniture kept in place. The walls must not be left bare, neither should they be loud and gaudy. The colors should be restful. There should be a few appropriate pictures neatly arranged. Bible scenes are preferable, pictures that have a meaning and can be referred to occasionally in the lesson work. These should be works of real art, not poor representations and cheap in appearance. The seats should be suited in size to the age of the pupil and sufficiently strong to secure safety. All of this room arrangement has educational

value as well as convenience and beauty and must therefore be given careful thought.

The assembly rooms should have a slightly raised, not too high, platform at one end. It will be best if this is portable. Each should be furnished with a piano or organ and music books suited to the grade and of sufficient number to go around. Also with Bibles that may be passed around when desired. Also a national and the Christian flag. When separate class rooms are not provided then the class room equipment must be here. There should be a cabinet that can be kept locked, of sufficient size to hold the supplies of the department.

Class room equipment has been greatly neglected in many schools. Teachers are often working with but very few tools. This is not at all as it should be, and we should be ashamed. These rooms will not be furnished alike, the different grades do not call for the same things. In each of the class rooms there should be a blackboard. Slate boards built into the wall are the most satisfactory. Portable hyloplate boards do very well. Cloth will serve the purpose if one cannot do better. The blackboard may be very effectively used in the lesson preparation and if the teacher does not know how to do this she should send to the Publishing House for a book of instruction. For all departments there are certain Bible charts that are very helpful. Beginning with the Junior department all class rooms should be furnished with good maps. By all means there should be

a topographical map of Palestine, one of Ancient Israel, one of the period of the Kingdom, one of the Time of Christ and one of the Journeys of St. Paul. It will also be helpful to have one of the Modern World that Bible places may be located on it so that the location may be known relative to the present day geography. If a school or class can provide but one map then the one of Bible Lands is preferable. The Publishing House can furnish these at reasonable prices. The geography of each lesson, both in its ancient and modern setting, is very helpful and may be made most interesting. Individual outline maps also may be provided upon which each pupil marks the different places as they are studied.

In the Beginners and Primary rooms there should be small low chairs, and tables about which the teacher and children can gather. Ten is a sufficiently large class, and a circular table large enough to accommodate this number, with a place hollowed out on one side for the teacher so she will have all of the pupils facing her and seem to be in the center, is probably the best arrangement. During the teaching period the teacher will sit on one of the small chairs with the little folks, except when she needs to stand for the use of the blackboard or chart. In this room there should be a sand table, and if the teacher should not know how to use it in the lesson work she should send to the Publishing House for a book of instruction and learn how. In the Junior room clay and pulp for modelling and map making should be

provided. The live teacher will also use many object lessons and accumulate material for the same. A book of helpful suggestions and instruction for this work can be furnished by the Publishing House.

To build and equip a church after the suggestions here offered will require quite an outlay of money and on this account some will offer objection. Is not the cause a worthy one and are not the results far greater than the cost? We have been getting on too cheaply with our Christian activities. Dividends are small because the investments are small. We invest large sums of money in commercial enterprises and their equipment when there is to be monetary reward, and in other things when there is to be a reward of comfort and pleasure. But here is an investment in human character and eternal destinies, a chance to lay up treasures where moth and rust do not corrupt and where thieves cannot break through and steal; where there is absolute assurance against loss. We need to awaken and invest more in this great work that we may receive the greater and more lasting reward. We are not yet giving to the Christian cause commensurate to its value, nor in correct proportion to what we are giving to other things. There must be no extravagant expenditure of money, but there should be such expenditure according to the ability to give as will insure as large efficiency as possible. Children are worth teaching, character is worth building, souls are worth saving, heaven is worth gain-

ing, and this work cannot be valued in human currency. Let there be no withholding of funds, and no cry of "too expensive," so long as it is contributing to the larger accomplishment of these most worthy ends.

But we must be both considerate and fair. It is evident that not all churches can be put on this complete building and equipment program. Only the very few can hope to even approach the ideal, and it would be very unwise for the small churches to even attempt it. But because an elaborate plan is out of the question is no reason why nothing should be attempted. The small church must have a building that is suitable for its work and adequately equipped as well as the larger one. By careful study and consultation with those who have made a study of this subject a very nicely adapted building may be erected at a reasonable cost which the small church can reach. Nothing but an adapted church, a building planned to meet the need, should now be built. It is better for a building committee to take the time to thoroughly consider the need of all departments of the church and seek for the plan that will most nearly meet these needs and is within their financial ability, than for them to act hastily and put up something that will be unsatisfactory.

But the greatest problem of all is with the church building already built after the old style with no thought of the educational program. There are a great many churches with but one room, some of these not even

having a vestibule at the entrance. A great many more have but two rooms, the large room for the larger services and a small room for prayermeetings and committee meetings, often with sliding doors so all can be throw together into one room for special occasions. In non of these was there any thought of the Sunday school and they can now be but poorly adapted to the educational need. In many cases this is all there is to do with. In such cases there is but one real solution of the problem, that is a new building. But this is often not possible at the present. The old building must then be cheerfully used with such adaptations as are possible, but the vision of a new building when it may become possible must not be lost. And after all, under just such conditions it will often be a surprise the adaptations that can be made by wide awake workers. The following may be suggested.

1. Several separate class rooms may be made by dividing the present room, or rooms, with movable, sliding or curtain partitions. The number of these will depend upon the shape and arrangement of the rooms.

2. Sometimes a balcony may be built and one or more classes meet there. Or it may be that one or two rooms may be built in the front on each side of the pulpit, or in the back with a vestibule between them. And it may be that these rooms in the back may be built under the balcony and thus have the balcony also.

3. The basement may be finished, or extended, or

built if there is none. It may be that the building may have to be raised a bit in order to secure the necessary light and ventilation, but this can usually all be done at no very great expense.

4. An addition may be built, a wing added providing other rooms. Or a new auditorium may be built and the old room divided into class rooms.

5. A nearby house or rooms may be rented. Sometimes one or more rooms in the parsonage may be utilized as class rooms. Sometimes churches have pitched a tent in the church yard for one or more classes. It is greatly to be preferred that the school should all be under one roof but it is better to go out into other buildings that are near than to try to hold all of the classes in one room.

In any church building program all departments of the church must be considered. Our study is especially about the Church school so of course we have been emphasizing the Sunday school. But there must be no selfishness. However, when the Sunday school needs have been properly met practically all other needs have also been met. The same room can often be used for different services at different times, the assembly rooms can be used for prayermeetings and for committee meetings and by this means all needs may be cared for.

The subject of proper housing for the church is of so great importance that it must not be passed by carelessly. There must be a cheerful willingness to make the

best and most of that which now is the best that can be provided, but along with this there should be a kind but persistent campaign of agitation and education toward the better conditions. Such effort will sooner or later bring the desired results. And when the time comes and the building program is put on it must be kept in mind that the school is to grow. Just to meet the need for today means unsatisfactory conditions tomorrow. We must build with the future in view.

We will close with a quotation from C. E. Leavell who speaks much to the point. "In recent years many churches have erected new buildings, properly arranged and adequately equipped, only to discover in a few weeks after erecting the new building that it was entirely too small. Many a school has been literally crowded out before the school ever entered the new building. The great impetus felt in Sunday school work generally within the past ten years, together with the additional interest created in the given community by the erecting of the new building, resulted in the school doubling its attendance while the building was in process of construction. In reality, that was the natural result and only to be expected, but the building committee had not been foresighted enough to see it, and hence made the mistake of building to meet the need of the present enrollment rather than the future possibilities. Provision, in every case, should be made on the basis of what the school will re-

quire at least ten years in the future. Equip for future increase and not present enrollment."

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. To what extent are we affected by environment and how does this include the church building?
2. Describe an ideal church building and draw a plan of same?
3. How can an old style church building be adapted to Sunday school needs?
4. What equipment is desirable for each class and what is the advantage in the use of each item of equipment suggested?
5. How should Sunday school rooms be decorated?
6. Discuss the financial problem in connection with church building. To what extent should finances influence the building program?

LESSON VI

THE SUNDAY SCHOOL PROGRAM

The following paragraph from Dr. Chalmers will be a very good introduction to this lesson: "The merry-go-round frequently does considerable business, judged by the crowd and the nickels. But it makes no progress, its music is mechanical, it makes sensitive folks dizzy, it finally becomes tiresome to all and the crowd drops away without receiving any permanent good. The merry-go-round school follows a routine instead of a program. A carefully planned program defines the purpose of the school as progressive. Without a program there is no progress."

There are schools that have gone through the same routine for many years. Uncle Joshua was superintendent for a long time and now his son Thomas is tapping the same old bell in the same old way and reading the responsive reading in much the same old tone of voice, and some young girl reads a very similarly worded secretary's report as used to be read, and the school is almost, but not quite, holding its own, and all seem satisfied. Such schools are without vision and have no program, they are just routine or merry-go-round schools. the door moves back and forth on its hinges but there is no going forward. There is nothing attractive about such a school hence no chance for it to build.

Live things grow, even a live Sunday school, if there is any field in which to grow. A live school cannot be satisfied with routine things, a program of progress will be put on and definite things undertaken. It is a crime to invite hungry people to an empty table, or to one just filled with dishes. If they know the conditions no one can be induced to accept such an invitation, and if they did come once it is not likely that they would come again. If the Sunday school wins it must offer good things, interesting things, worthwhile things; it must have a well planned and executed program.

The program must first have a clear, adequate and well defined objective. In the past this objective has quite largely centered in a Bible lesson to be taught but it has now shifted, and most correctly, to the person that is to be taught. The true objective is the pupil, a personality to be saved and trained, a character to be built. The administration of the organization and the teaching of the Bible lesson must be carried on with this end intelligently in view; all must be directed consciously to the accomplishment of this end. The Sunday school, by educational methods, by teaching the Bible, personal example, and other religious educational means, must contribute as largely as possible to the Christian enlightenment, the salvation, and the Christian living of the pupil. Salvation, Christian character and Christian service through Christian religious education is the Sunday school objective.

In the Sunday school program time is an important element and this must be quite rigidly adhered to. To one who has any real vision of the work to be done there is so much that should enter into each session that some important phase of the work will be neglected and may be entirely left out while others are unduly emphasized, if there is not a careful pre-arrangement of program. There must be a time for beginning and a time for closing with an economic division of the time between the opening and closing, giving place for all that should be done. No school should become a slave to this time arrangement so that the Holy Spirit may not occasionally break through with surprises; but God is a God of order and will lead His people orderly. Unless there is a well arranged program there will be much time wasted, and many things will be neglected, and this will contribute to a lack of interest. The fact may be observed wherever there is carelessness in plan.

Past experience has proven that the best time to begin the Sunday school session is from 9 to 9:45 a. m., closing at 10:35 or 10:50 a. m., according to the time of the church service following. The session should continue for an hour and a half wherever possible, never less than an hour. A few prefer to hold the Sunday school after the church service beginning at 12 or 12:15 p. m. Only in very rare cases is this satisfactory. It usually interferes with the best things for both the church service and the Sunday school. It is psychologically incor-

rect, the poorest time in the day for such work, the mind being in the poorest condition of any time during the day. It interferes with anything that might necessarily extend the church service beyond the regular time, such as an altar service. The time for opening the Sunday school must not be interfered with if the school is to succeed. It would seem but a mark of laziness or lack of interest to suggest that the morning is a too early hour. If the Catholics can attend mass in large numbers at six and eight o'clock we certainly can get out at nine or nine-thirty. When the school must be held in the afternoon the best time for opening is 2 o'clock if a preaching service is to follow, if no preaching service follows then it may be 3 o'clock.

Whatever may be the time selected for the opening that is the time to begin. This is very important. To be careless here gives to the pupils and to the community a sense of unimportance or small value to the work and is very wrong training for the children. Promptness and regularity are among the lessons the Sunday school must teach. The Superintendent, Supervisors and Teachers must have interest enough in the work to regularly get there on time, and for these this means not just in time for the opening but a sufficient time before the opening to have everything in readiness so there will be no delay or disturbance after the school has been called to order. It is hindering, and is very wrong, to take the time of the school for things that should have been done before.

Have things ready and begin on time, at the strike of the clock, is a rule of first importance.

There must also be careful attention to the division of the time during the session. The general exercises must not encroach upon the teaching period, nor the teaching period upon the closing exercises. The opening exercises must be so planned as to have something snappy and interesting going on every minute, and so arranged as to provide time for all that should be done. If this service drags and is sleepy the entire session will suffer. It should be so interesting that the scholars will want to be present and on time. The way the pupils drag into many schools indicates an uninteresting opening program.

If there is to be a closing program with the school reassembled this must be so planned as to be interesting and profitable and all must be induced to attend. The teacher must be conscientiously careful to dismiss the class promptly that the pupils may assemble promptly for this closing exercise. For lack of this promptness many a closing exercise is ruined. Then when the time comes for adjournment of the session it is time to close; the program must be arranged to this end. The Sunday school must never be allowed to *encroach upon the time of the preaching service*. It is unfair to the Pastor for the Superintendent to run into his time. There must be a sufficient intermission to allow all necessary things to be done and all to get quietly seated for the beginning

of the church service. Unless this is done the church service cannot be all that it should be, distraction at the opening has its effect throughout the entire service. Now this strictness and carefulness as to time is not only necessary in order to get the whole work accomplished but it is educational, it assists in the formation of correct habits, the building of right character, the adding of interest to the service, and to the deepening of the spirit.

The regular school program for the session will consist of two parts. There will be (1) the program of the general exercises in charge of the Superintendent or Supervisor according to the arrangement of all meeting together or by departments. Then there will be (2) the program of the class session in charge of the teacher. Beside this there will occasionally be added (3) programs for special days and (4) certain recreational and social programs. There may also be (5) an occasional program of expressional work beyond that which is possible in the regular class. All of these Sunday school programs must embrace at least three fundamental principles; (1) worship, (2) instruction and (3) expression. And it must never be forgotten that this is a Christian religious institution, a church school, the educational program of the Christian church.

The Assembly program, the opening and closing exercises, whether they be all-together or the department service, will be very largely devotional and inspirational. Especially in the opening service, worship will be the em-

phasized thing, and this worship will be educational as well as devotional. A first purpose of this service is to bring the individual personalities and interests together and bring them into mass unity of interest and purpose for the school activities. And this unity must unite under a common Father, and Savior, and Leader, with devotion to Him. This service should be a time of getting heaven open and God's blessing down upon the school. Others may, but we cannot get on without this open heaven. To fail here is to fail of the school's greatest purpose. Let us see to it that the opening service gets through to God, bring His special presence and manifestation. This is not a secular, it is a religious school. As suggested, this worship has also an educational value in the school, and especially so with the children. It must be such as to teach them the purpose of true worship, the correct conditions, methods and manifestations. And this educational phase should be given very careful consideration. To make the worship thus educational almost necessitates the departmentized service that the different ages may be properly dealt with.

Music, both vocal and instrumental, will have an important place in this program. The singing should largely be congregational and the leader must see that all so far as possible take part. The departmentized services are best suited to this where the selections are made to suit the ages. A Sunday school chorus, glee club, quartet or orchestra may add much to the interest.

But whatever music is provided it must always be a part of the program, not an end within itself but a contribution to the whole. This means that the selections must be such as will fit into the general purpose of the school and the special subject of the day. Foreign subjects and tunes that are out of harmony or keeping, such as rag-time and jazz, should never be introduced. This light music has made, and continues to keep our age light. That it has crept into the church with its blight is greatly to be regretted. The Sunday school should not tolerate this for a moment, all the vaudeville style should be kept out. Only classic, cultural, sacred music that elevates should be used. And the leader must never make the mistake of turning the song service into a singing school where every little blunder is corrected and the spirit of devotion thereby destroyed.

Responsive reading may also be given a place on this program to profit. This need not, especially if there has been the proper study of the lesson, be the lesson text for the day. But it should always be a passage suited to the lesson, a real contribution to the day's study. Or there may be the recitation in concert of a Psalm, the Beatitudes, or other scripture portion that has been previously memorized. This will be both devotional and educational, it will train the school to do things together and the pupils will catch the thought of team work. There is also a place for concert prayer. The prayers of the Bible are best for this. Short prayers in verse

are also fine for the children. If the school has a motto, or the department, the repeating of this in concert must have a place.

Prayer will have a very prominent place on this program, and it must be real prayer. It should be brief, especially where there are children. It is much better to have two or three short prayers than to have one long one. The praying should be appropriate to the occasion and to the ages. Too often prayer is irrelevant to the occasion and adds nothing to the present program, and has no respect to the age or condition of those present. It is bad training to allow children to be restless and uninterested during prayer, but how can they be otherwise when there is nothing in the prayer to appeal to them? The moments of prayer should be such as to teach the children reverence, what real prayer is, and how it should be offered. Even in the adult department prayer will be much more effective if it is appropriate to the lesson and not too long.

There are usually some announcements, reports, exhortations or encouragements that need to be given, but how often these are given in such a way as to be a real bore. These must never be allowed to consume much time. They must always be definite, clear, pointed and worthwhile. Time is very valuable in the Sunday school and must not be taken for trifles or for unnecessary details. It is quite an art to give announcements correctly.

We may offer the following as a sample program for

an Assembly service, which of course will have to be adapted to the local need.

- 9:30 a. m. (1) Short Musical prelude, orchestra preferred.
- (2) A moment of perfect silence for prayer.
- (3) Song.
- (4) Responsive reading or Memory passage.
- (5) Prayer.
- (6) Song.
- (7) Repeat school motto or aim or both.
- (8) Necessary remarks.
- 10:00 a. m. (9) Dismissal to class rooms, marching orderly to music.
- (10) Class Study.
- 10:30 a. m. (11) Warning signal for classes to close.
- 10:35 a. m. (12) Reassemble for closing exercises.
- (13) Short song, possibly but one verse.
- (14) Short missionary, temperance or patriotic story, or Bible drill. Saluting the flag in the younger departments is a fine exercise.
- (15) Secretaries' reports. (A blackboard may save this time.)
- (16) Closing Song.
- 10:50 a. m. (17) Closing prayer.

This program should be changed occasionally to

avoid monotony and to hold the interest. Where the different departments meet separately certain changes will be made. In the elementary department a Good Morning song, or a welcome song for new members and absentees returned may be used with splendid effect. In the Intermediate department Bible Drill work is splendid. The Young People may have a short season of voluntary prayer, some special music or inspirational addresses.

The program for the class study period will vary greatly according to the age. Some schools are failing because of a too old program for Beginners and Primaries and of a too childish program for the Intermediates. The teacher must study to properly adapt the program to the age or fail in the work. All classes should march directly and promptly to their seats and open with a moment of prayer. Next the class record and offering should be taken quietly and as quickly as possible. There are some splendid verses of song and memory verses to be repeated in concert that can be used with great profit in this connection. This should always be done before the lesson study is begun. Now comes the study time, and positively nothing must be allowed to interfere with this, no paper distributing or running in of officers, nor anything. Where classes are organized there may be an occasional few minutes for necessary business or announcement, but only a few, and that only when it is necessary that it should be done at this time; the class

session must never be spoiled by making it a business meeting. In all of the classes the first moments should be given to a review of the lesson for the previous week, but this should be quite brief. Then will come the regular study of the lesson for the day. With the younger classes, beside the lesson story there may be expressional work, hand work and memory drill. The Publishing House can furnish books of instruction for this where the teacher is not familiar with this line of work.

The Sunday school can well afford to take advantage of certain special days for special programs. But rarely should they occupy the whole hour, the opening period is usually sufficient. Such special days are Christmas, Easter, Temperance Sunday, Mother's day, Rally day, Promotion day and Patriotic days. Some of these may be times when programs are given outside of the school hour but several of them may occupy but five or ten minutes of an opening exercise. It will not be out of place to take this amount of time from the opening program occasionally for a birthday memorial service to some great church leader or event in church history, and at times an observance of a national nature will be very beneficial. By a correct use of special days, making the observance of proper length and not having them too frequent, the school may be benefited. These must never lead to the neglect of the regular lesson nor divert from the great purpose of the school.

When we reach the social and recreational program

we reach that which is possibly our greatest danger and is the most difficult to arrange. But can we escape the danger by neglecting it and at the same time fulfill our obligation? The play life is natural to and occupies much time with all young,—watch the kitten, the colt, the cub; domestic or wild, they all play. It is as natural for children to play as it is for them to breathe; the normal child simply will play, if he does not know suitable games and have suitable playthings he will make or get that which is unsuitable, he must play. Also all have a social nature which first shows itself in the “gang spirit” and later calls for the opposite sex. Now these play and social instincts are God-given, hence they cannot be evil in themselves and their correct gratification, not only must not be wrong, but must be helpful. Shall the child and youth then be left to himself in his play and social life and allowed to shape his ideal by himself, or shall he be directed by older persons of experience? If directed shall it be altogether negative, shall the parent and teacher word be altogether “don’t,” or shall it be positive at least to an equal degree?

These are more serious questions than most of us think. Our neglect on the one hand, and our “don’ts” on the other, are not getting us where we want to go with the children and young people. There is great need for a positive, sane, safe recreational and social program; we must have it if our children and young people are to be held to correct life and to the home and church. If

they do not get it under correct direction they will either get it under other direction or develop it of themselves. But few of us realize the power and influence of play and of the social contact upon the character, and how great a field of education is here opened to us, and which may be largely used to direct toward the forming of right character in the child and youth. Hitherto we have been shortsighted and have overlooked a splendid opportunity at this point. That character is influenced through play and the social contact cannot be denied. Probably some things we have been attributing to heredity may be but the result of influence and habits formed and dispositions cultivated while at childish play and youthful associations. Selfishness, dishonesty, roughness, bad speech, deception and such like things may easily be learned and fastened on one through the games he plays and the way he plays them. But if he is directed in his play life, directed to select the right games and to play them according to the rule, he will thereby be assisted in forming correct standards and habits; he will learn team work, proper consideration of others, honesty, and a multitude of principles necessary to the truly great and successful life. And the very same things may be said of the social life.

The play and the social nature of the young afford a great educational opportunity which has a vital relation to character and religion which has been but little appreciated. We neglect it at the peril of the next genera-

tion. Children and youth must not be left alone to make their program of play and social relations, they must have direction from the more mature; and this must not be mere negation, it must be a positive program. What part the Sunday school should have in this direction, what recreational and social programs it should put on, may be a question but the responsibility cannot be shirked, the question must be faced and answered.

That there is a tendency in some schools to carry this work to an extreme and neglect the religious influences we freely admit. But it is equally true that with others there has been the opposite extreme that has resulted in a failure to reach and hold the boys and girls as we should and others who are giving more thought to this are taking them from us. While we cannot go all of the way with certain of the modern programs we must not make the mistake of putting on no program at all. Some of our schools are now forming what they are calling the Bresee C. C. C. Club to meet the need among the younger boys. These letters stand for Clean speech, Clean sports and Clean habits. We know of nothing being undertaken for the girls. As a church we have not really studied this problem through, we have not prayed and thought about it as we should. The Sunday school must give more attention to this subject.

But, whatever the program, whether it be for the Assembly, the Class, the special day, or recreational and social program, it must be Christian throughout and

place be given to the Holy Spirit as Leader. The school must keep under the favor of the Lord in everything undertaken. This is positively essential. And our Young People must be considerate, remember their youth, and not make demands that will endanger in any way the church in the attainment of its great purposes.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What is the difference between routine and program? How does each affect a school? Which is your school following?
2. What part has time to play in the Sunday school program? Shall it be observed with exactness? Give reasons.
3. What things should enter into the general Sunday school session program? Make out a program with some helpful variations from the one given in the lesson.
4. How shall the class study period be conducted? How shall the program be adapted to the age? What will be the result if this adaptation is not observed?
5. What and how much time may wisely be given to special days? How shall these programs be conducted?
6. What is our educational opportunity through the play and social life? Shall we have Sunday school outings, what games shall be allowed, how shall we conduct it? How much shall we encourage or discourage class socials and boy's and girl's clubs?

LESSON VII

THE CURRICULUM

The curriculum, or course of study, is the point of contact between the teacher and the pupil, the lesson material to be taught by the teacher to the pupil. The teacher must first know this and then cause the pupil to know it.

General education seeks to develop the natural powers and furnish the knowledge and ideas that make for useful citizenship. Church school education seeks to develop the spiritual as well as the natural powers and fit one for citizenship in the Kingdom of God. While it is true that the best citizen in the Kingdom of God will, while on earth, be the best citizen of any kingdom of earth, yet, since the Kingdom of God has a farther reach and calls for other conditions, the Church school curriculum will call for some things different from the curriculum of the general educational institution. The Bible *may* be a text book in a literary school but it **MUST** be the chief text book in the Sunday school. The Bible is the great "source book" of spiritual and moral truth. From this the lesson material for the Sunday school must be secured. Selections from the Bible must be arranged for each lesson and the lessons related to each other by some plan and suited to the different ages of the pupils. This is no small or unimportant task.

Since a school is organized for the pupil, and the real end of the school is to be accomplished in that pupil, a very first consideration in the selection and arrangement of this lesson material will be the real need of the pupil and his ability to receive. It certainly cannot be right to invite a child to this school and to the study of a curriculum with nothing arranged or prepared to suit his ability, or to invite the adult and have nothing arranged that will interest him at his age. To neglect this consideration will be fatal in curriculum arrangement. Since life is progressive from childhood to maturity there is a necessity for some kind of grading. God has graded life and the educational system that succeeds must, in respect to this divine arrangement, be graded. The Sunday school did not at first recognize this fact, and even now there are some who are slow to see it and change to the more normal and successful method. First, the lesson material must come from the Bible, second, it must be graded to suit the age and ability of the pupil.

A third vital consideration is the relation of the Sunday school to the church. Since this school is a part of the church's educational program, a unit of the church work, there must be a harmony between the lesson material and the teaching of the church. One thing must not be taught in the school and another in the church manual or from the pulpit. We are not by this placing the utterances of the church and its ministry on a par of authority with the Bible, no never. The Bible

is the Book of the church, as well as the book of the Sunday school; but it must be interpreted as must all spoken or written revelation. Now the church and Sunday school are so very closely related, are so one, that there must be a harmony of Bible interpretation between them; or to speak yet more correctly, the church being one organization with different units it must have a harmonious interpretation through its units. From its understanding of the Bible the church must give its testimony to that which it holds essential,—to the doctrinal statements it believes to be correct,—harmoniously in the Manual, from the pulpit and in the Sunday school. To have it otherwise would mean the church's breakdown.

This means first, that Sunday schools of the Protestant church must clearly and unflinchingly teach the doctrines essential to Protestantism. And this means more than negation, more than a protest against certain things; it is also positive, there are certain doctrines that are vital to protestant Christianity. Protestantism has sometimes lacked courage to stand out as boldly as she should for the things held essential. The Sunday school curriculum must give no place to a modern liberalism that is irreverent to essential protestant interpretations. Orthodoxy according to Protestantism is loyalty to the whole Bible as the inspired word of God. Second, each denomination of Protestantism stands for something a bit different. If this is not true why should it exist at all as a separate denomination? If its distinctive some-

thing is worthy of consideration then it should have a place in the training course of its members. Interdenominational fellowship and co-operation is splendid, and should be encouraged where there is no sacrifice of things held as essential. A federation of churches that requires that all shall come to the standard of the lowest is unreasonable, a price too great to be paid. Only such co-operation as respects the rights of each in the things it considers essential can be justified. The Sunday school curriculum must respect those things held sacred, and especially those things held essential, by the denomination of which it is a part so long as that denomination holds to these beliefs. There may be a full co-operation in the general lesson assignments and outline courses but each denomination has the right to, and should, edit all, or a large part of its own lesson helps, and thus insure this loyalty in things considered essential.

The Sunday school lesson courses as we now have them are arranged by the International Sunday School Lesson Committee. We submit here the following explanation and discussion of this work by Dr. William E. Chalmers:

"This Committee was named by the National Sunday School Convention of 1872, and issued a seven year cycle of Uniform Lessons in 1874. This Committee was chosen, from Sunday school leaders of scholarly and biblical ability, with corresponding members from Great Britain, who later became known as the British Section.

This Committee has had a large part in improving Sunday school teaching and associating scattered effort in a common movement. This joint committee issued a series of Uniform Lessons which were increasingly popular until 1914, when the Committee was re-organized and enlarged. The Sunday School Council of Evangelical Denominations now names eight representatives, the International Sunday School Association names eight, (since this was written these two organizations have combined as the International Council of Religious Education) and each Evangelical denomination which maintains a lesson-course committee is entitled to one. This new committee of approximately thirty-six members, decided to follow the Uniform Lesson with an eight year cycle of lessons combining the principles of uniformity and grading. These Improved Uniform Lessons were planned to go into use January 1, 1918. Uniformity is maintained by the use of a common title for the whole school, a common brief lesson text for printing, and a common Golden Text. All of the teachers are also encouraged to read the same selected readings, and with many lessons a devotional reading has been chosen for use in the public exercises of the school. Having thus sought to conserve the advantages of the Uniform System, the committee decided to seek to adapt the lesson as thoroughly as possible to the various departments of the school. Special topics, special memory verses, and additional material have been designated, wherever it

seemed possible to make the lesson more helpful to pupils in the different departments.

The Improved Uniform Series has all the advantages and disadvantages of a compromise scheme. It helps the unity of the school, simplifies the matter of giving assistance to all of the teachers, makes it easier to secure substitute teachers, and serves to unite the worship of the home with the worship and teaching of the school. It also enables Sunday School editors to make it practically a Department Graded Lesson Series. This series is open to the serious objection of giving first concern to the subject matter and only secondary consideration to the child. It has not wholly given up the attempt to adapt the child to the book. Instead of considering the need of the child first, and then going to the book to find what meets that need, a passage selected for reasons of uniformity demands the accommodation of the child. It is an advance over the old Uniform Lessons in that it gives some graded material. But it will be chosen by schools which must keep in mind the limitations of teachers and leaders and the size of the school, rather than give an unrestricted consideration to the needs of the pupil.

Departmentally graded courses (of this kind) can only serve as a temporary expedient. Human life changes too rapidly through the growing years to permit one lesson to suit ages three and four years removed. Public school grades show big differences be-

tween the seventh and fifth, between the fourth and second, and between the eighth and twelfth. Educators would not think of grouping these classes under one teacher and before the same text book. That would mean a return to the ungraded country district school. The International Sunday School Lesson Committee was instructed by the Louisville Convention in 1908 to issue a series of graded lessons covering the entire curriculum of the school. In 1909 the Committee issued the first years of the Beginners, Primary and Junior series. Since that time all of the Elementary and Intermediate courses have been put out, and Senior and Adult courses have been begun (some of them are now complete). Elective courses are in preparation (some of them now completed) for Seniors and Adults. The purpose of these graded lessons is to meet the spiritual needs of the pupil at each stage of his development. The Beginners' need is met by short, concrete stories (selected from the Bible), dealing with simple human relations and wonders of nature which show God as the loving Father. The need of the Primary child is met by simple Bible stories with easily understood moral issues, teaching obedience, kindness, and helpfulness. The Junior is given stories of the deeds of man, involving religious and moral crises, and presenting ideals, social duties, and a feeling of responsibility. For the Intermediates are brief biographies and histories glorifying noble character. The Senior is supplied with biographi-

cal, historical, doctrinal and practical material presenting religious ideals and supplying training courses for service. For the Adult there are in preparation (now arranged), studies in the deeper meaning of the Christian life and varied applications of Bible teaching."

We then have the choice of arranging a curriculum of our own, which would seem to be a very foolish undertaking under the conditions, or of choosing between the three courses of lesson studies already arranged for the Sunday school by the International Lesson Committee, i. e., (1) the old style Uniform Lessons, (2) the Improved Uniform lessons, or (3) the Graded Lessons. Some are still following the old style Uniform Series, but more and more this is being given up for one of the other series. Many are using the Improved Uniform series, and there is something to be said in its favor, especially with the small and less thoroughly organized schools. An increasingly large number are adopting the Graded series. There is no doubt but that this is the more nearly correct method. But the series as presented is not free from some just criticism. The fault however is not with the method, but with the arrangement and selection of the subjects. The first plan, known as the Closely Graded series, a different lesson for each year which means a different lesson for each class each Sunday—as many lessons being taught at the same time in the school as there are grades, which would mean from seventeen to twenty-four,—seems not to be as well adapted to the

Sunday school as to the Public school. But very few schools can successfully handle such a series in this manner. The Group Graded plan which is a modification of the first plan seems more practical and covers the same ground finally. By this plan an entire department studies the same lesson each Sunday and the lessons are circulated in cycles of three years, the number of years in each department. This plan is proving very successful and is being quite largely adopted. Whatever weakness there may be in the selection of subjects in this course may be easily overcome by modifying the course from this standpoint also, as one large denomination has already done, to meet our denominational needs. And as we edit our own lesson helps we have our own treatment of the assignments. Most publishing houses are at present issuing literature for both the Improved Uniform and the Graded Series.

Beside this regular course of Lesson Studies as arranged by the International Lesson Committee there should be a regular series of supplemental lessons running through the different departments, especially up to the Young People's department, of a catechetical nature. Protestantism has gained nothing by discarding its catechism work, it has rather lost very much. These lessons should be short so as to occupy but a few moments of each class session, and should embrace doctrine, history, biography, facts about the Bible and its arrangement, and memory work. The study of the assigned les-

sons does not entirely meet the need. There are certain great fundamental facts about our holy Christianity, facts about our Bible and its teaching and the Church and its history, that need to be drilled into the Sunday school pupils through such supplemental lessons. If this were systematically and persistently done there would be fewer higher critics in the next generation. Also the supplemental lessons should have in them some special Missionary, Temperance and Patriotic work. "Francis E. Willard introduced into the Public schools of the country teaching as to the evil effect of alcohol, and when the boys who first studied it became voters the map changed color; counties and states began to 'go dry.' The good work has gone on until now we have national prohibition." The far reaching effect of such supplemental work in the Sunday school for but a few moments each Sunday cannot be estimated. For all of this supplemental work text books should be arranged and catechisms provided, suited to each department. Some work along this line has been attempted but thus far nothing at all adequate has appeared.

Supplemental to the regular curriculum of study, the Sunday school may well provide some wholesome reading and reading suggestions. Young People especially need direction in their reading, they need to be provided with such reading as will contribute to the correct character building and efficient service. The Sunday school may have a large part in this. Its service, as we have al-

ready seen, is not simply a lesson to be taught but a character to be built, a personality to be saved and taught how to live the Christian life. The curriculum must not then be confined to the lesson hour on Sunday but should be extended into the week-days. It was with this in view that the Sunday school papers that are now being so largely used were introduced. These are doing a good work but no doubt are not yet accomplishing all they should. They are too far divorced from the regular lesson courses, and, it is our opinion, are catering too largely to the call of our times for light fiction. They must be attractive and interesting to the age and class for which they are published. All of the stories must point toward the end to which the Sunday school is driving. We can afford nothing that will lead away from that end. This does not mean that they shall all be Bible stories or that they shall all be distinctly religious, but it does mean that there shall be nothing that is irreligious and that all shall point to noble Christian life. To succeed these papers must be made intensely interesting and most helpful.

Along with the published papers is the Sunday school library. These used to be more common than they are now. Possibly this is because of the rapid growth of the Public library. But this only makes our obligation the greater. If the children and youth are allowed to go to these libraries and select their own reading they are quite liable to fall a prey to the host of light literature

with poor ideals that is to be found there in great abundance. The Sunday school should co-operate with the Library authorities in procuring books that are desirable and then work out courses of reading that are helpful as well as fascinating and offer certain merit for this reading. A very great service may be rendered in this way.

This curriculum must also provide for Promotions. The pupil is a living, growing being, and education is progressive. As advancement is made there must be a passing from one grade to another. This passing must be properly arranged and carried out. It may occasionally be best to continue a pupil in the same grade for the second year but the rigidity of the literary school cannot be applied so well to the Sunday school. Usually it will be best to promote the pupil at the natural age time, irrespective of the work he has done. To hold him back when others are moving forward may drive him from the school or make him ill-tempered in the class where he is compelled to remain. But certainly he should not be promoted on the same basis as the one who has faithfully done all the work. There may be two classes of promotions, one a natural promotion when the age time has been reached without the work being done, the other an honorable promotion where the work has been done. This honorable promotion may include the attendance record, class deportment, lesson study and such supplemental work as may be required. The certificate

of promotion should show this difference of class, and for the honorable promotion there may be a record of the year grades. All of these arrangements are a stimulant to better work. Regular promotion certificates may be secured from the Publishing House.

The Sunday school curriculum must also provide for Teacher Training, but this will be considered in Lesson IX.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. Wherein does the objective of the General Literary School and the School of Religious Education differ, and what is the relation of each to the state and church?
2. What are the main considerations in the determination of the Sunday school curriculum?
3. Give a brief discussion of the three forms of lesson series offered by the International Committee.
4. What supplemental lessons are desirable and how shall they be introduced?
5. What help may the Sunday school give relative to direction in reading and reading courses?
6. How shall the curriculum provide for promotions?

LESSON VIII

SUPERINTENDENCY

The Sunday school, having been organized and classified and the program and lesson courses arranged, there is still the problem of the harmonious administration of the entire system. The machine must be manipulated and made to do the work. This will call for three forms of supervision, i. e., (1) General supervision, (2) Department supervision, and (3) Class supervision. Each of these forms calls for administrative officers, the list of which we have already studied in Lesson IV. These having been elected all must now be brought together in a united effort to accomplish the desired end of the whole. A chief responsibility for this is upon the Superintendent, who is the first and head officer of the school. He must make out, or take the lead in the making out, of a general program and sell this program to all of the officers. While each officer must have a certain freedom within his sphere, there must be no independence, there must be a general program building all together in the common work. There must be team work on the part of the officers, for without this there can be no success. To accomplish this will tax the superintendent's skill, but unless he can succeed here he cannot succeed in his office,—the school must be one school.

A competent Superintendent must have clearcut ideas as a basis upon which he works, be able to direct the school activities along these lines and be able to judge accurately as to the results. He must have a broad vision and deep interest in the work of the whole school, keeping posted on the work of all departments, that aid may be given wherever needed. The same also must be true of the Supervisor in his particular department and of the Teacher in the particular class where he has charge.

The ideal Sunday school may be said to be both a monarchy and a democracy. There must be authority and that authority must be respected and obeyed. This authority must be exercised, not by a tyrant or boss, but by a leader. There must be careful counsel of leaders and workers, also, that clear understanding and co-operation may be secured. This will necessitate certain group meetings regularly held to consider the different phases of the work both general and departmental. Such group meetings need not hinder the leader in his leadership, but may be a very great help, and they must never be ignored by the leader. There are at least five such group meetings that should be held by schools of much size, the smaller school may not need so many.

1. The General Workers' Conference. This will consist of the Pastor, the Church School Committee, the Superintendent and other general officers, the Supervisors and other department officers, and the Teachers.

This group may meet once each quarter, though many think once each year is sufficient, making it a great annual affair. Its purpose is not so much the transaction of business, it is neither executive nor legislative, though it may suggest; it should be very inspirational. It seeks to create and promote uniform ideals and institutional spirit. It is not a department, neither is it so much a meeting of several departments, it is the whole school that is meeting. This meeting will keep the school from becoming unwholesomely departmentized and individualized and from running into ruts. It must of course open with a deeply devotional service that will bless all present. This may be followed by an address by the Superintendent in which he speaks of the broad outlines and fundamental principles of the school and calls attention to some of the results already accomplished. He may also call attention to the present opportunities before the school and suggest some of the special needs with plans to meet these needs. This may be followed by one or two short papers on some important subject, or a special address by an outside speaker who tells of what others are doing or gives an inspirational address presenting the larger outlook. Following this there may be several three minute speeches, assigned or voluntary, on such subjects as, How our school may be improved? or How can we secure new members? The value of such a conference can be clearly seen.

2. The General Officers' Conference. This will be

a meeting of the Superintendent with all of the general administrative officers of the school. In this the Superintendent will be in conference with all and each phase of general administration. There will be prayer and counsel together about each phase of the administrative work, the record keeping, the finances, the literature, the music, and all other matters of general interest. Here general plans for the work and arrangements to carry them out may be made.

3. The Superintendent and Department Supervisors' Conference. This is probably the most important of the group meetings where the school is departmentized, and should meet at least once each month. Here the Superintendent keeps in touch with the departments, plans with and encourages the Supervisors in their work and inspires them to carry out the general plan of the entire school. In this conference the Supervisors will take a free part. The curriculum, methods, assembly programs and kindred subjects may be discussed, together with any special problems relative to the departments that may come up. The special need of each department will be considered in relation to the whole as well as for itself. And do not forget that here also each problem must be prayed over; Sunday school supervision calls for much prayer.

4. The Department Conference. This will include the Supervisor and the Officers and the Teachers of the department. Each Supervisor is responsible for his own

department and must see that the policies of the school are carried out in it, and that the department is made to succeed in its particular work. In this Conference department conditions, needs and plans will be freely discussed and the Supervisor will counsel with, instruct and encourage the officers and teachers in every way possible. The Teachers will make report of their work and seek counsel where they are facing difficulties. And they will all pray together for wisdom and anointing for their work. This is a very important group meeting for the success of the department.

5. In the larger schools where the general officers have assistants, such as the Secretary or the Usher, there is need for these to have occasional group meetings for counsel and instruction that there may be harmony among them in the accomplishment of their work.

There is sometimes a tendency to underestimate the value of these group meetings and some who should attend do not take the matter of their attendance at all serious. This attitude, and the failure of such persons to attend and take the proper interest, is one of the very chief causes that defeat the purpose of these meetings, where there is defeat, and hinder the successful operation of the entire school. They complain of the failure and are themselves the real cause of that failure. Again, persons who have no vision of the greatness and largeness of the work to be done, may wonder what there is to do to call for so many meetings and may with much

unkindness refer to this as "so much red tape." There are some people who never seem to see anything to do no matter where they are or what there is to do. And when workers do not confer together there is nearly always a lack of vision, a failure to see the need and the possibility, what should and could be done; and there is no practical inspiration. All business corporations know the need of these group meetings and hold them frequently at any cost, they do not think the business can succeed without them. When we get down to real business in the Sunday school work we will succeed. There is more need for conference among workers for the work of the Sunday school than for a business corporation. No one person knows it all, or can think of all that should be done. Exchange of ideas is not only helpful, but it is necessary to the largest success. It will take more than cold business sessions to make a success of the Sunday school, there must be a time for free exchange of thought and suggestion, a careful studying of the subject together. These conferences are very important.

Every member should regularly attend and play his part in the group to which he belongs giving careful attention and deep interest to the matters in hand. We have seen the members of certain groups come together apparently begrudging every moment of the time it takes for the meeting. They are nervous and fretful, their minds full of other things, and their chief present con-

cern seems to be to do as little as possible and that as quickly as possible that they may get away as soon as possible. Such an attitude is most disrespectful to this sacred work, it cannot but grieve the Lord as well as that part of the group who have the work at heart and are trying to do something worthwhile. No business firm would stand for such an officer. Such person should either get converted to his job or resign and give place to someone who will do the work. But while getting out of the work he should remember that drones are finally destroyed.

One of Satan's chief methods these days seems to be to get all of our time employed with apparently necessary things and leave no time for the work of the church. The common modern excuse when people are asked to take an office or serve on a committee is, "I do not have the time." We are hearing much about the giving of a tithe of the income to the work of the Lord. But do we not owe a tithe of time also? No man, especially a member of the church, has any right in the making up of the program of the use of his time to neglect a time for his spiritual culture and some time for the work of the Lord. Everyone should give some time to some line of the church work. By a proper consecration of time and division of labor the Church school program may be successfully carried out.

The Superintendent or Supervisor who is responsible for the program of the group meeting should try to make

it so interesting and so worthwhile that all will be glad to attend. Of course busy people cannot be expected to attend meetings that do nothing and get nowhere. There must be real value to the gathering. To make them thus valuable the Superintendent or Supervisor must have the business well in hand and have some definite things to propose. He must carefully prepare the program a sufficient time in advance that all may be in readiness. If he has nothing particular in mind, and no particular way to do that, if he depends upon the inspiration of the moment for what he shall do, unless he is a very unusual person, he will fail and the meeting will lack interest and accomplish but little. Much of failure in church work is traceable to carelessness of program. We have many persons in the place of leadership who do not lead, hence there is no going forward.

But it is objected that so many meetings require so much time. The answer is, Is the work worthy? It takes time to do anything. We are giving much time to other things. Is this a worthwhile institution? If it is it is worthy of all the time it requires to make it a success. However, time is something of an object with a busy person, and usually only the busy person is worth paying much attention to, hence economy of time should be considered. In the cities, especially where the people often work a long way from their homes, it has been found by experience that a better attendance and larger interest can usually be secured by going directly from

work to the place of holding the meeting, or to some place nearby if it cannot be arranged at the place of meeting, and all eat lunch together and have the meeting immediately following the lunch. This will give a pleasant, and it may be a very helpful, social hour together and will save much time. For all to go to their homes and return will mean extra car fare, hurried rushing around to get back in time, the meeting probably not beginning before eight o'clock or later, and then hurrying through with the business and getting home at a late hour. By the other method the luncheon may be over by about six-thirty and the meeting begun soon thereafter and there will be time to carefully consider the matters that need attention and all get home at an earlier hour, having done better business and feeling better satisfied. This method need in no way lead to worldliness or shallow spiritual conditions. The rather it may lead to deeper spirituality because of the absence of strain and rush.

The successful administration of the Sunday school calls not only for leadership and conference but also for Discipline. Organization calls for leadership, leadership infers a certain amount of authority, and where there is authority there must be the obligation of obedience or of following. There can be no one leading except there be someone to follow, and the leader cannot lead unless the follower will follow. The successful working out of any program of associated persons calls for co-

operation, and this means each in his place playing according to the rules of the game, an efficient leadership and a loyal support of that leadership. The Sunday school is an organization with a definite program and its success demands obedience to that program and its required rules and management. This discipline must go throughout the entire school system including both officers and students. In all departments there must be respect of pupils for teachers and officers, of teachers for supervisor and superintendent, and of supervisor for superintendent; and this includes the adult as well as the child. For a faculty or any of its members to be disloyal to those to whom they owe obligation will ruin the school. For older persons because of their age to take advantage of the situation and show carelessness or disrespect to the school regulations and methods is an example before the children that is most harmful. Such discipline as will secure uniformity, loyalty and harmony throughout the entire school in its activities is absolutely necessary for the highest success.

There are at least three methods in the educational process, i. e., instruction, example, and expression. It is not enough to state the facts clearly,—to instruct. There must also be a seeing of that which is taught,—there must be the example set before the pupil; and there must be the doing of that which is taught,—expression, the pupil must be taught to do the thing. Education must result in right doing, right living, as well as correct

knowledge; the Sunday school must give us Christian living. This expression work again calls for discipline. True discipline is for education and its neglect is character destroying. The Sunday school or teacher that does not maintain careful discipline may by this neglect do more to defeat the great purpose of the school than is accomplished for its upbuilding by all other means. To be correct in discipline is to teach most effectively certain great and important things of life such as obedience, respect, usefulness, regularity, promptness, honesty, teamwork, and unity of purpose. The value of these things in character building is known by all.

Discipline which is correct must be persistent. Whenever a program is put on it must be put over, it must be persisted in until it is accomplished with some degree of perfection. If there is to be marching the teachers must see to it that all respond quickly and march correctly. Whenever there are exercises requiring regularity and harmony of action there must be strict discipline and persistence until the regularity and harmony is secured. Those persons that by fun making or otherwise divert attention from the drill must be conquered or finally dropped out. Such persons waste much valuable time for others and greatly delay the accomplishment of the desired results and require much patience on the part of the leader. To allow carelessness in exercises and drills is to train the pupil to carelessness in other

things and to disrespect to those in authority and thus weave into their character undesirable elements which will later be greatly to their disadvantage. Marching and exercises where two or more must act harmoniously together, the programs that are occasionally given requiring united or related action, may appear to some to be but trifles or mere entertainments, but they are not; they are effective means of education through expression. A little observation of the way many of our grown-ups of today act and the difficulty of getting some of them to work together, and the slipshod way they work, shows that they were never thus taught, or else have largely forgotten it. We must do better with the children under our care that the next generation may do better. The teacher must be kind and patient and remember the pupil's age and ability but must persist and insist until the correct action at the correct time is secured.

For a Superintendent or Supervisor to allow disrespect on the part of under officers without reproof is to open the way for anarchy in the school, for a Teacher to allow a pupil to act disrespectfully or show inattention with no attempt to correct the condition is to do the pupil great injury. No school or class is a success where discipline is not maintained. Prof. Athearn says, "A school which tolerates discourtesy without rebuke; which permits irregularity of attendance and tardiness without penalty; which accepts inaccurate and poorly prepared work, makes assignments and permits pupils to come un-

prepared without reproof; which condones the most patent exhibitions of disobedience and irreverence without exhibitions of the wrath of an outraged law, cannot expect to be rated in the community as a moral institution. Such an institution undermines the moral life of the nation. And yet this is the picture of multitudes of Church schools."

This is a most serious charge. Can it be true? We fear it has sometimes been too true and that herein lies the secret as to why some Sunday school scholars of an earlier day are now in the jails and penitentiaries. Thank God there are so few of them there, but the shame is that there are any. Discipline has sometimes been neglected in the Sunday school and we have excused ourselves with the thought that we cannot have discipline in this kind of a school as they do in the Public school. Is this a correct conclusion? If it is there may then be some question as to whether we should continue Sunday schools lest we do more harm than we do good. It must be that we can have discipline in the Sunday school if we go about it the right way. The power behind effective discipline is public sentiment, and when we get this behind the Sunday school as it is behind the Public school we can have as good, or even better, discipline in the Sunday school, as in the Public school. Where this sentiment is not present the first thing is to create it. The value of the Sunday school and the necessity of community support for it must be presented persistently until the

desired end is reached and the community will no more tolerate misconduct in the Sunday school than in the Public school.

Not all disciplinary trouble is traceable to the pupil. Sometimes the fault may be more largely that of the teacher or of the school. When a class is not well behaved or is not interested the teacher should examine his own attitude, habits and methods. Some teachers lack command, dignity, reserve, poise; others are tedious, uninteresting; and others are too quick to censure, are irritable and aggravating. These conditions may not be incurable, and they must be cured or—well, a change of teachers if the class is to succeed. Sometimes the trouble may be in an incorrect classification, too great age variety in the class, or a wrong environment, or some lack in the general administration.

A definite and full program is necessary to good order. All children are active, if they are not doing one thing they are doing some other thing. If they are kept busy with the school program they are not likely to be doing other things. The teacher's word to them is not so much, "don't do that," as it is "do this." The lack of program preparation, not having a definite plan as to what shall be done each moment, or a careless selection of uninteresting or ill adapted things to be done, will explain some disciplinary trouble.

Bad order may also sometimes result from outside interruptions during the class study period. For example,

the general officers of the school may be careless and some of them, possibly a secretary or the librarian, may break in on the class for reports or the distribution of literature while the lesson is being taught. This should never be allowed, if it occurs it shows an exceedingly bad arrangement in administration. A place for all such work as this must be found where it will not interrupt the class study.

That problems of discipline will arise in the Sunday school is no surprise when we remember that we are all members of a fallen race and that children are weak in self-control and have a predisposition to selfishness, and that they often come from homes of poor training. There is often very much against a child making good. The Sunday school must do all that it can to remedy, rather than encourage, these conditions. All discipline, any punishment or reproof that is to be administered, must be corrective rather than vindictive, it must have in view the saving and helping of the pupil rather than a penalty for some offense. All must point toward character building. The pupil, more than the offense, must be considered. This means that each case will need to be considered separately and individually, and dealt with in fairness to the individual and conditions. In the worst child there is some good, and this is the point of contact and should be recognized and appealed to. Discipline must show sympathy, interest and desire to help; its purpose is to win and not to drive away.

Discipline is a matter of the entire school, not just the single class. As no man liveth unto himself so it is with classes in the Sunday school, one class not properly supervised and controlled has its effect upon the whole. The entire superintending force, the Teachers, Supervisors and Superintendent, are responsible, the Teacher more directly with the class, but all have their part. This calls for harmonious action, a general understanding as to the standards and a working together to carry them out. The Teacher is the class superintendent as well as teacher. The Supervisor is the department superintendent. The Superintendent is the school superintendent. These must all direct and discipline in their places according to the authority belonging to them. If this superintendency is carelessly done the school is ruined and its entire purpose may be thwarted. This work of direction and discipline, of superintendency, must be taken with much seriousness.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. What is the (a) advantage and (b) the necessity of a program for the entire school, and how shall it be carried out?
2. What is the importance and obligation of group conferences and what benefits may be derived from them?
3. What group conferences are held in your school? What ones should be held and why? How is your school affected by the conferences held or not held?

4. What place has discipline in the Sunday school and how is it educational?

5. If discipline is not administered correctly what is the effect on the school? on the individual? Is it wise to continue a school or class with continued lack of successful discipline? What is the remedy?

6. Who are the superintending officers and what is their relation to each other and to the school?

LESSON IX

TRAINING WORKERS

One of the accomplishments of an advancing civilization is the increasing appreciation of the necessity of careful training for responsible work. We now require by law certain preparation before we will allow one to enter certain of the professions. The wisdom of this is very apparent and all are glad for the protection against inefficiency that it affords, especially where life and property are involved. We do not want to subject our sick to the practice of the barbarian medicine-man or to the quack of an earlier civilization; we do not want to entrust our business affairs, the settling of our estates and legal difficulties, to untrained jurists; we do not want to trust our children for their education to unskilled teachers. We know that the physician might kill instead of cure, that the lawyer might deprive us of our rights instead of save, that the teacher might fill with untruth and destroy instead of develop: all of these professions deal with things that are of such value that we are justified in requiring such preparation as will secure efficiency and the minimum risk.

What about the Sunday school and its workers? Does it operate in a realm where there is not so much at stake and there is less risk, where error is less dangerous? Is the teaching of the Bible and of religion of less im-

portance than the teaching of English, Mathematics, History, and Science; is the care of the spiritual life less important than the care of the body and mind; are our eternal interests of less importance than our temporal interests? It is a most serious thing to deal with human life, and especially to train the moral and spiritual life of any individual. The shaping of a plastic mind, the assisting of one in the forming of spiritual ideals,—ideals relative to God, right and wrong, destiny and salvation,—is a very grave responsibility that should make one tremble before it. If preparation is a wise requirement for any work, certainly it can be of no less importance for this work. To secure efficiency of administration and safe teaching in the Sunday school a thorough course of study as preparatory to the work must be required of both officers and teachers. Since education is one of the divine methods it is not wrong to place an educational requirement upon Church school workers, if only the education is of the right kind.

The Sunday school has been a bit slower to recognize this need of preparation than has other institutions, but it is now awakening to the great need. The movement was at first slow but it is now developing much new life. In 1824 the American Sunday School Union published some books on the subject of Teacher Training; in 1857 J. H. Vincent, of Joliet, Ill., organized the first teacher training class; in 1861 the first institutes for the training of teachers were held at Freeport, Ill.,

and Detroit, Mich.; in 1874 Dr. Vincent began the Chautauqua movement; in 1884 the Assembly Normal Union issued teacher training courses and awarded diplomas; in 1888 Dr. Hamill became the first teacher training Superintendent (Illinois Sunday School Association); in 1901 denominations in this country began establishing departments for the training of teachers, the Baptists and Methodists leading the way; in 1908 the first standard course appeared, issued by the International Sunday School Association; in 1914 the Sunday School Council of Evangelical Churches, in co-operation with the International Sunday School Association, agreed that the plans of 1908 were inadequate and should be enlarged. A new course was recommended in 1916 which has been approved and is now in large use. Each denomination has the privilege of issuing its own text books, if they so desire, which books when approved by the International Committee are accepted for the graduate course. Certain of the larger denominations have gone together and formed a Teacher Training Publishing Association and have now published all of the books required for this standard course. Our Committee has made selection of some of these books for our use. There are some of them that fail to say some things that we think are necessary to be said, and there are others that either say or infer some things that we do not want our teachers taught, these will not be used. Our course will use

certain books of our own publishing and certain of these of the Teacher Training Publishing Association.

Most denominations are now standardizing their schools and the standards being adopted require that all officers and teachers in the school either be graduates of this course or be now studying it. This arrangement and requirement means very much to the greater usefulness of the Sunday school.

The training required for successful Sunday school work must be both general and specific. There are certain things that are essential to all, whether officer or teacher and independent of the department in which they work; then there are particular things that belong to the training of each officer and the teachers in each department. On this account the first two years of the Standard Course are for all and the third year offers elective subjects to suit the office or department.

There are at least four elements that must enter into any course of training that is to meet the Sunday school need, i. e., Heart Culture, Mind Culture, Observation, and Practice.

1. Heart Culture. There is no stronger power than personal influence. What a teacher or officer is and does will go farther than what he says. Example is an important part of the teaching process. All that is said will be colored by the personal character and reputation. There is a silent, but sure and powerful, influence of character. Also, the text book of the Sunday school,

the Bible, requires more than a literary and historical interpretation. Its truth is spiritual and requires a spiritual application, and only the spiritual person can give such interpretation. The purpose for which the Sunday school exists, and the text book that is used, both require that the teacher and officer be in possession of spiritual life. It would be a ludicrous assumption for any but a Christian to become a Sunday school officer or teacher. Being a Christian is the very lowest heart preparation that can be allowed. But it must not stop at this. Both officer and teacher owe it to the other part of the school to be the strongest and have the richest Christian experience possible for them to have in order that they may wield the strongest spiritual influence possible. They should be filled with the Spirit and by growth be perfecting the Christian graces and be developing a constantly increasing love for the work. The preparation must contribute to these results.

2. Mind Culture. The necessity for knowledge is outstanding. This will be questioned by none. But it may not be just so clear what the teacher or officer in the church school should know. There is very much knowledge that would be helpful but there is some knowledge that is necessary if one is to succeed. (1) Both officers and teacher must know the pupil. He who successfully deals with children, especially he who teaches, must know the child mind and the child nature; he who deals with and teaches youth must know

youth; he who deals with and teaches young people and adults must know young people and adults. This means a study of psychology, and that psychology adapted to the age and the general Sunday school need. Sometimes officers and teachers have failed in their work just because they did not know their pupils. No leader or teacher can succeed without some knowledge of human nature, and that in respect to the age. It requires some knowledge of children to enable one to enter into sympathy with them. And the same is true of older persons. Human beings are not machines that can be fed lessons as the sheaf of grain is fed to the threshing machine. Each is a personality and must be dealt with as such. (2) The officer, and especially the teacher, must know the text, must know his message, what it is he is to teach. The Sunday school workers should be as familiar with the Bible as the teacher of American History is familiar with his text, know the conditions as thoroughly as the teacher of geography knows the countries about which he teaches, and be as well informed relative to his subject as is the teacher of philosophy relative to his subject. It is not enough to study each lesson as it comes. The Bible is one book, a harmonious presentation of one great subject. The teacher of any part of it should have a general knowledge of all of it, one part so illuminates the other that the whole is needed. The Bible knowledge required for successful teaching includes five things. (a) A thorough acquaintance with

the mechanical arrangement; the names and correct pronunciation of all the books, their place in the canon, their author and date of writing, and a general knowledge of the content of each. This is necessary for a general knowledge of the subject and in order that one may quickly turn to that which he wishes to turn to and use. The good teacher must know his text book mechanically as the artisan is familiar with all of his tools. (b) Historically, both that which is written within the text and enough from the outside to be able to place the Bible incidents in their correct setting relative to the facts of profane history. He must not think of Job or Rahab as living in the days of Julius Cæsar or Napoleon, or of Paul as a contemporary of Homer or Carlyle. He should be as familiar with Bible history as the Public school teacher is with the United States history. With him the name Gilgal should be as familiar as Plymouth, Hebron as familiar as Mt. Vernon, and Jericho as familiar as Bunker Hill; he should have as great familiarity with the Sermon on the Mount as with the Declaration of Independence; he should know as much about Joshua and David as about Lincoln and Grant, of Isaiah and Daniel as of Emerson and Hawthorne, of Job as of Longfellow. The Sunday school teacher must be as well informed as the Public school teacher in his line. (c) The customs and manner of life of the people in the different periods of Bible times. Neither Joseph nor Paul were shut up in a modern jail, Jesus was not born in a modern

manager, Elisha was not plowing with a modern plow,—a tractor, and the reapers of Boaz had neither binder nor combine; Daniel in the lions' den and Paul and Silas in the Philippian jail did not sing "Amazing Grace." Human nature may remain essentially the same through the changing ages but the customs of living and manner of thought differs greatly. This must be known if the people and what they do are to be understood. (d) Geography. A familiarity with Bible lands, their position and relation to the rest of the world and to the modern nations is quite necessary. The general ignorance here is inexcusable. The successful Sunday school worker should be as familiar with the names Hittite, Hivite, Amalekite and Philistine and their place of residence as is the High School teacher with the Indian tribes of America; the names Egypt, Assyria, Babylon, Galilee, Samaria and Judea and their location as familiar as the States in the Union or Dominion; the Jordan as well known as the Mississippi; the Lebanon Mountains as the Rocky Mountains, and Jerusalem as Washington. (e) Doctrine. We are living in days of great doctrinal neglect and carelessness. This makes for spiritual weakness. The Sunday school worker must be familiar with the great doctrinal teachings of the Bible, especially those held to be essential by the denomination of which the school is a part. There must be no compromise of orthodoxy, no edging toward a modern liberalism that is irreverent, if not infidel. The Sunday school must keep

correct in doctrine if the church is kept correct. (3) There must be a knowledge of the best methods both as to administration and teaching. Teaching is an art, the finest art, and should be studied as such. A school cannot be carelessly supervised and taught and be successful. There is always a right and a best way to do things, which way should be known and followed. One might be thoroughly familiar with the Bible and yet know but little as to its teaching values and how to effectively present it, and know but little as to administration. Here is the secret of some Sunday school failure. If the school or class is not succeeding an examination of the methods being used may reveal the trouble. Both officers and teachers must be well versed in the best modern methods for this work.

3. Observation and Practice. No one can really learn to teach or supervise a Sunday school from books alone. It is necessary to study the theory and principles but this must be supplemented by (a) observation, watching a successful teacher at work, and (b) practice, actually doing the work. The mother who forbade her son going into the water until he learned to swim practically forbade him going into the water altogether. The story is told of a young man who completed a course of study in swimming with high honors and then drowned the first time he went into the water. The thorough course of training for officers and teachers must provide for both observation and practice.

The Standard Teacher Training Course to which reference has already been made in this lesson, which course is the one now being used by practically all of the Evangelical Denominations includes (1) a study of the Bible, (2) a study of the pupil, (3) a study of the teacher, and (4) a study of the Sunday school organization and administration. It covers three years' work and is divided into 120 lessons, or to use school terms, 120 hours or twelve courses of 10 lessons each. Eighty of these lessons are general units to be studied by all and 40 are specialized units, each person to elect the 40 that are adapted to his department of work. The general units are as follows. 1. A Study of the Pupil. 2. Principles of Teaching. 3. The Life of Christ in Religious Education. 4. The Organization and Administration of the Church School. 5. The Significance and Teaching Value of the Old Testament. 6. The Significance and Teaching Value of the New Testament. 7. The Program of the Christian Religion. 8. The Training of the Devotional Life. The Specialized units provide 40 lessons in each of the ten departments. There is allowed a Combination of certain of the departments so that there will need to be but five of these specialized courses offered, and this is being quite largely used. With this arrangement the Beginners and Primary teachers go together and have a course of 40 lessons, the Junior teachers a course of 40 lessons, the Intermediate, Senior and Young People's teachers use the same 40 lessons, the Adult teachers

have 40 lessons, and one unit of 40 lessons is prepared for the Administrative officers. For the present our Committee will use this division of five.

This Standardized Course is built upon the assumption that those who will pursue it in preparation for Sunday school work have come up through the graded Sunday school lesson course and are already quite familiar with the Bible and do not need general Bible study so much as Bible study from an educational standpoint, finding the teaching values of the Bible and its adaptability to the different ages and capacities. Our observation is that this assumption is none too well grounded. We find that many officers and teachers are still greatly lacking in general Bible knowledge, that they cannot at all measure up to the standard of Bible knowledge we have just been outlining. This has led us to add to this Standard Course for our own Sunday schools more general Bible study. Believing also that our course should prepare our workers for our own work we have arranged some special denominational studies. The following is our arrangement of the course:

First Year

1. Old Testament Studies15 Lessons
2. The Church School.—Org. and Admin. 10 Lessons
3. The Pupil10 Lessons
4. The Teacher10 Lessons

Second Year

1. New Testament Studies15 Lessons

2. The Program of Christianity10 Lessons
3. Training the Devotional Life10 Lessons
4. Denominational History10 Lessons

Third Year

1. Doctrinal Studies15 Lessons
2. Specialized Department Management ...10 Lessons
3. Special Department Psychology10 Lessons
4. Special Department Teaching10 Lessons

This course may be studied (1) in Local Classes, (2) in Training Institutes under the direction of the District or General Committee, or (3) by Correspondence.

1. The Local Teacher Training Class is a class organized by the local Church school. Occasionally this class meets in the regular Sunday session of the Sunday school. Our personal opinion is that this is not best. The modern tendency is to put too much off for Sunday and spoil the real purpose of the day. The Sunday session should be held sacred to Bible study. The preparatory Bible work might be done at this time if necessary, but the regular Training class of methods should be held on a week night. Some churches have set apart one night each week which they call "church night." The church work is worthy of such arrangement. We should certainly be willing to give one such night to the church work. Occasionally this is combined with the prayer-meeting. In the city where many live distant from their work they go direct from work to the church where a

light lunch is served. Immediately after the lunch one to four classes are conducted in different rooms, each continuing for a double period, before the prayermeeting begins. Each of these classes considers a different phase of the work, and some of them may study for other church work than the Sunday school. The value of such classes when correctly conducted is very great and means a larger and stronger church. Smaller churches cannot put on so elaborate a program as the larger ones, but all can do something along this line and thereby greatly increase their efficiency.

There are three classes of Training Institutes that may be conducted. (1) The District Church School Committee may conduct these Institutes. One for the entire District may be held, but still better, especially where the District is large and scattered, a sufficient number to bring one within reach of every section. An attendance of all the Sunday school officers and teachers as well as the Pastors must be sought. This Institute will continue for at least five days. One-half of the day will be given to study and the other half to the class work. An inspirational address may be given at night where the classes are held in the daytime. Sometimes when the Institute is held in a city the classes are held at night to accommodate those who have to work in the daytime. These classes must be taught by specialists and real school work be done. When a unit of the regularly prescribed course has been completed in one

of these Institutes credit for the same will be given by the General Sunday School Committee leading to graduation from the Standard Course. (2) The General Church School Committee may sponsor these Institutes working in harmony with the District Committee. Also they may put on larger Institutes continuing for a longer period and doing more extensive and intensive work. These may be of the nature of Summer Schools of Religious Education. (3) Our regular Educational Institutions may give this course in connection with their Theological Departments or special schools.

3. This Course may also be studied by Correspondence through the General Committee by persons located where they cannot take it in a local class or an Institute.

The ideal is that all of the regular teachers and officers of the Sunday school are already graduates from this course and that those who are taking it are those who are in preparation for the work. The ideal however is seldom, if ever, realized and many who are now officers and teachers must be taking the course. But it is not the thought at all that this course is the end of study, that when one has completed the prescribed studies he shall cease from further study. Such a procedure would be fatal. There must be a continuous expansion and enlargement. To this end other Workers' Classes and Schools of Methods, either local or general, are very much in place. This work is so large and

of such importance and the responsibility so great that there is no end to Officer and Teacher Training.

QUESTIONS FOR DISCUSSION AND REVIEW

(Written answers required.)

1. Comparing the preparation required by the Public school for its officers and teachers and that of the usual Sunday school, what may be said?

2. What elements should enter into a Training course for Sunday school workers?

3. What is the extent of Bible knowledge needed for Teacher Training?

4. What is the relation of Teacher Training to the success of the Sunday school work?

5. What method of doing Teacher Training will be the most efficient?

6. What work of continuous training should be done by workers who have completed the Standard course, and how shall this be accomplished?

LESSON X

THE CHIEF SHEPHERD

St. Peter in his first Epistle speaks of Jesus as the Chief Shepherd, which suggests the divine care and leadership of the flock. The Church is the flock implied, and there is a divine shepherding or superintendency of the church. Paul puts this just a little different but his meaning is the same. He says, "Christ is the head of the church." And Jesus gives utterance to the same fact. At the time of Peter's great confession, in His statement relative to the building of the church, He says: "My church," and "I will build." The church is Christ's church and He is its builder and leader. The word "chief" of course implies that there are under shepherds but He is the general, the highest, the supreme Shepherd; His is the final word of direction and of authority. The true church and the under shepherds recognize and respect this over-superintendency; only when such is the case is it a true church and a true under-superintendency.

The Church school being a unit of the church, a department of church work, the church in its educational program, this divine over-superintendency extends to it and must be recognized if the Sunday school succeeds and accomplishes that which it is meant to do. We have

been studying the formal organization and the best methods of administration for the Sunday school, which things are very essential to the success of the school, but now we must call attention to the fact that it is possible to have that which is most ideal as to organization and yet have failure. It has already been stated that organization and method are but means to an end and not the end. Whenever either becomes the end in the Sunday school it is a very grave missing of the mark. And yet how very prone man is to thus miss the mark. The following taken from the *Sunday School Times* is a striking illustration of this:

“How often churches trust in machinery, in organization, for their success! There are ‘Boards’ and ‘Commissions’ and ‘Societies’ galore. There is so much harness you can hardly see the horse. But there is no power. It is related that in an arid region of South Africa the missionaries received from the homeland a gasoline engine with which to pump water for irrigation. Among the many gods worshiped by the natives there was one favorite deity who was supposed to preside over the sending of moisture. After the new equipment had been tried out and was working successfully, the missionaries were greatly surprised one day to find about a hundred natives bowed upon their faces worshiping the gasoline engine! And they were not the first and probably will not be the last to make the machinery an object of

reverence." May all of our schools be saved from this serious mistake.

The most perfectly organized Sunday school must have superintendency; the Sunday school is not a machine and cannot run itself, the personal element and personal superintendency are absolutely necessary. Moreover, being the kind of a school that it is, a Christian religious school, there can be no effective Sunday school supervision aside from divine direction or super-supervision. It might be called a school scientifically conducted without this, but it cannot be a real Church school. Only as the headship of Christ is actually and practically acknowledged can the Sunday school reach its end and accomplish its purpose. "Except the Lord build the city they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain." But there is much tendency among us human beings to become coldly formal, to overdo organization, and when we have good machinery to depend too exclusively upon it, and especially to over depend upon the human activity and leadership. How very easy it is for us to drift into the habit of doing things ourselves and lose sight of God. It is proper for Paul to plant, and certainly Apollos must water, and until this planting and watering are done by the human agents nothing can be done. but with the work of Paul and Apollos well done God must then give the increase if there is any true harvest. Here is organization, and here is team-work between Paul

and Apollos, both of which are necessary, but the great essential thing without which there can be no success is God giving the increase.

It must be remembered that the Sunday school is different. There are points of analogy between it and a literary school, but it is essentially different. Both are educational but they differ as to final purpose. The Public school purpose ends with citizenship in the earth government but the Sunday school goes on to the kingdom of God. The kingdom of God should include the kingdoms of earth, and would have done so had not sin entered our world, and will do so when Jesus comes and banishes sin, but the kingdoms of earth do not include the kingdom of God. There is a danger of an emphasis of the earth kingdom that neglects the kingdom of God, but a right emphasis of the kingdom of God always give a proper place to the kingdoms of earth. The Sunday school being related to the kingdom of God as it is must operate under the divine or the super-superintendency, there must be the divine blessing and the divine inspiration throughout. It is not sufficient to have human superintendency however efficient and working even according to the very best human methods, there must be the recognition of the Chief Shepherd.

There must first be a Chief Shepherding of the school as a whole. There is such a thing as a crowd anointing, depending upon the character of the united activities and the plans adopted by an organization. In the early

church when they were gathered together several times it is said of them, "They were all filled with the Holy Spirit." The Sunday school as a whole must work under the divine anointing and the atmosphere of all of its services must be pregnant with the divine presence. We say again, the Sunday school is different, and it must have this Christian religious atmosphere. And if this atmosphere can be present and maintained it will produce a reverence that will add to the attractiveness and make the discipline comparatively easy. We are not referring to a strained sanctimoniousness, a program of "don't" and "sit still," which puts all in a state of uneasiness, but such a recognition of the Chief Shepherding in all the activities of the school as to make the atmosphere reverent and spiritual while there is also a beautiful ease.

There must also be a Chief Shepherding of the class. The school is made up of classes and there can be no general school atmosphere created apart from the class conditions. Each class contributes its part toward the general conditions. An undisciplined, cliquy, unspiritual class may cause great confusion throughout the entire school or the department of which it is a part. Every class must be brought to something of a recognition of this headship of Christ in their program and to recognize that they are not a part of a secular Public school but of a Church school. A proper reverence for the church

and its work must be maintained by the class and Christ must be kept in the lead.

There must be a Chief Shepherding of the individual. The mass, the school and the class, is made up of individuals and there can be no school and class spirituality apart from individual spirituality. For the largest mass anointing there must be the largest individual receiving; individual character counts in the crowd makeup. The ideal is approached as each member of the school becomes a genuine Christian, is divinely anointed and Spirit-led. Each individual has a place and in that place has influence, and he can only influence correctly as he is led by the Chief Shepherd.

No one has so much to do with the making of the general conditions of the school as the officers, nor of the class as the teacher, hence it is of the very greatest importance that each of these have a good Christian experience and recognize the Chief Shepherd in all of their work. They may have talents both natural and acquired and with these might get by in another kind of a school, but not so in the Sunday school. A real Church school must be organized after the divine plan and administered after the divine arrangement, which calls for the super-supervision of Christ. Each officer and teacher has his place and work, each his responsibility, and each contributes his part to the whole. For the greatest success of the school each officer and each teacher must have the largest loyalty to the Holy Spirit's

leading; there must be an individual attendance to the Chief Shepherding. By this alone can a real Sunday school program be put over.

We are not insensible to the danger here. There are those who mistake their own notions and standards or creedal prejudices for the direction of the Lord and are often very zealous in their advocacy of the same. Some of these are very narrow and give no place for normal youthful life or social conditions or for modern methods, they are more legalistic and sanctimonious than they are spiritual. Others are so broad they seem to have no conscience, or soundness of doctrine; they throw open the door to all kinds of things. And both of these extremes speak of the presence and leading of the Lord. It is evident that not all that is called divine leading is divine leading. Our efforts here must be most sincere and very humble. There is a tightness and there is a looseness, there is a narrowness and there is a broadness, either of which means failure; there is a real divine Shepherding that assures success. It is of this latter that we are speaking. And we greatly desire that all of our schools may really know this Shepherding and not be deceived by a hireling of any description.

The Bible is full of assurance of this divine direction for man in the work of life assigned to him. Israel was divinely led. They were a rebellious people, but the leading was there if they would but follow. Individuals were also remarkably led in Old Testament times. The

New Testament promises the leadership of the Holy Spirit to all who will receive it. Jesus while here pledged this leadership to His followers after His departure. While he must needs go away the Paraclete, the Comforter, was to come to teach and lead in His stead. The Paraclete has come, He is here ready to guide wherever there is a need of guidance. The Chief Shepherd will lead the flock by the Paraclete. Christendom's greatest weakness is the neglect of the Paraclete. Our Sunday schools must guard this point very carefully. Whoever may be the Superintendent there is One who must always be the Chief Shepherd, in super-charge. Only that school which is Spirit directed can hope to succeed.

To have this Superintendency for the Sunday school requires that individually and collectively the officers and teachers strenuously avoid all such things as are hindering to the development of the Christian life and efficient service and influence. Paul's injunction, "Take heed to thyself," must be taken most seriously and carefully heeded. He who rules others must first learn to rule himself. How can we lead others where we have not gone ourselves? "The husbandman that laboreth must be first partaker of the fruit." We may suggest briefly a few things to be avoided.

1. Indifference. There must be no careless treatment of the responsibility, no light estimate of the seriousness of the task; there must be no lack of interest in the individual welfare of the pupil, no low valuation

of the worth of human life and character; there must be no neglect of spirit culture, of maintaining spiritual communion and fellowship and growth in grace. One who cannot, or will not, take a strong interest in the work, seek to be and do the best possible, is unworthy of a place under the Chief Shepherd. To avoid this indifference one must be studious in preparation for the work, prompt in attendance at all services, and faithful in the performance of all duty.

2. Prayerlessness. This is the cause of very much of spiritual weakness and inefficiency. Satan wins in proportion as he hinders the prayer life. Prayer must be the ceaseless attitude and the frequent activity of the human spirit if there is to be any success. Possibly Satan's largest success against the church in modern times is the arrangement of human affairs so that all are so full of business they have no time for prayer. Unless one puts up a fight for the time, and is determined, Satan is liable to win here. Prayerless workers are giving us a powerless church. It is not mystical things, such as the speaking in tongues, that we need so much as it is practical things, a life of prayer and faith. If we have this we will have wholesome divine manifestation.

3. Inconsistency. There must be a reasonable harmony between the teaching, and the acting, and all of the administration of the school must be in keeping with that for which the school stands. Inconsistency is injurious both to the individual character and to the in-

fluence. Example goes as far as precept. There must be a careful practicing of that which is taught, a consistent effort to live according to the text every day.

4. Jealousy. This green-eyed monster that sometimes walks in almost unobserved and does its work before it is really discovered is always deadening in its influence. Any feeling of jealousy between teachers, or between officers, or between officers and teachers, will not only impair the personal character of those involved but it will affect the whole school. No school can have an atmosphere independent of or unaffected by the conditions within the faculty. The Chief Shepherd can succeed but to a very small degree where there is any jealousy.

5. Disobedience. The Holy Spirit is given to those who will obey Him. It is as we walk in the light, as we obey, that the blood of Jesus cleanses from all sin, and gives fellowship one with another. Disobedience destroys character, conscience cannot be disrespected and moral strength attained. The Chief Shepherd must be obeyed in the Sunday school. To do this means attention to the suggestions of the under-shepherds by all who are subordinate to them, a respect to authority wherever it is real authority. Any spirit of unholy independence or insubordination will greatly hinder the Chief Shepherd. Every officer and teacher must be careful and respectful.

6. Pessimism. The discouraged person is of little value so long as he is under that discouragement. Where

one is convinced that nothing can be done, probably he can do nothing, at least so long as he is thinking this way. Such a one should get away from this spirit or get out and give way to someone who believes something can be done. Possibly a close touch with the Chief Shepherd would lead such a one to see things differently and have a brighter vision. Discouragement is sometimes very catching and one who is affected by it should be very careful indeed lest by his attitude and words he greatly hinder the progress of the work.

7. Criticism. This is easy, anybody can criticize, but it is killing. Criticism has murdered many a person, and destroyed many a work. When a spirit of criticism gets started the Chief Shepherd is grieved and His work very greatly hindered.

There must not only be the avoidance of hindering things but there must also be the constant practice of helpful things. First there must be the practice of the presence of the Chief Shepherd, the practical recognition of Him all of the time. He must be in the beginning, the center and finish of all plans. To lose sight of Him in any class or school program or function will not do. He must be present at the group gathering, the outing and the hike as well as at the assembly and class session. He must be in the ball game, the race, the taffy pull, or there must be none. Nothing must be planned that He does not approve. But we must of course be careful that we do not substitute our personal approval

or disapproval for His. This is a place for very much charity, carefulness and humility.

We humans often make a rather sad and confusing application of this fact of the Chief Shepherding. While things go according to our way of thinking we are free to say the Lord is leading, but when there is any crossing of our opinions then the Lord is surely not having His way. And this kind of thing has done much harm and discouraged many. Again some seem to think that for the Chief Shepherd to be in charge means that there must be no changes, the same old ways of our good grandfathers are still the thing, anything else would be worldly. Others seem to think that all should be new, that the old is worn out, and to hold to any of it is to be a back number and narrow. Either of these positions will ruin the work. There is no question but that we must be careful to stick to "the old paths" on the one hand, and ever reverence that path. It takes us where we want to go. But on the other hand this does not mean that we cannot have improved vehicles, that we must continue the exclusive use of the ox cart for travel on this path. There may still be some good use for the ox cart but for the greater and better service, the horse and carriage, and even the automobile, have their place. And these in turn may call for some improvement of the road conditions; but it is still the same old path leading to the same place. If the Chief Shepherd is in control the path will not be changed, but as conditions change

and new needs arise there will be improvements on the path to meet these needs. But remember, if He is in charge, He must be in charge of these changes also; only such as have His approval must be made. Then, be not too free to cast aside the old nor too slow to accept the new. Let us free ourselves so far as possible from personal prejudice and mere notions and seek humbly the mind of the Chief Shepherd, hold to the "old paths" and the divine leading on that path.

There is no question but that there is some danger of this generation substituting "sound educational methods," the advice of "educational experts" and the leadership of "trained workers" for the divine and thus crowding out the work of the Chief Shepherd. Already some Sunday schools seem almost to have done this; these have gone too far with their professed modern things. But on the other hand some are dragging heavily behind and are hard to lead out into the larger place of service where the larger things may be done for Christ. Some of these are simply lazy, others lack vision and aggressiveness, while others are afraid to venture into anything new for fear of worldliness. The Chief Shepherd is a safe leader. He led safely yesterday and will safely guide today. He knows the path best, and He understands every need and condition. If only the under shepherds will keep close to the Chief Shepherd where they can hear His voice and catch the guiding of His

eye and will be obedient to that direction we will have real Church schools.

There is nothing more worthy on earth than the work of the church and its departments. It is worthy of the best intellect, the strongest organization, the most effective methods, the most efficient administration by the very best trained leadership. But all of this can only be its best when it is something more than human. The real church in all of its departments, hence the Sunday school, must have the divine in it. Let no man by or of himself try to run the Sunday school. Only man in touch with God; taught, inspired, directed by God, is fit for this task and can hope to succeed. Here may be discovered our greatest weakness, i. e., the too large place taken by man, the too small place given to the Holy Spirit. We plead for the real recognition of the Spirit's presence and leading in the work of the Sunday school.

Please let us spend the closing moments of this study in earnest prayer. Let each one ask for a larger and clearer vision of the Chief Shepherd and of His place in the work. Let each seek for a closer fellowship and a better understanding of His will. Let each pledge Him to be more careful to recognize His presence, to seek His anointing and guidance, and to give full place to His will as revealed. May all of our Sunday schools be under the Chief Shepherd's direction.